

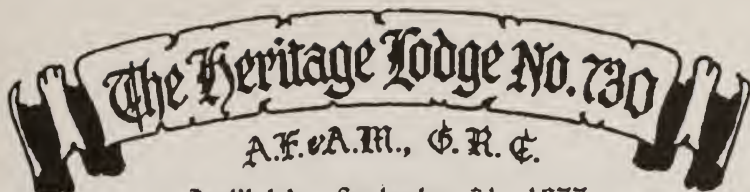
Instituted: September 21, 1977
Constituted: September 23, 1978

PROCEEDINGS

Vol. 21 - 1998

W.Bro. Gordon L. Finbow
Worshipful Master

W.Bro. John F. Sutherland
Editor



Instituted: September 21, 1977

Constituted: September 23, 1978

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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge A.F. & A.M. No. 730 G.R.C.

*The oral presentation at meetings
shall be restricted to 30 minutes*

*Papers presented to the Lodge are printed in full in
The Heritage Lodge Proceedings in November each year*

PREFACE

It is my pleasure, as Worshipful Master, to write this preface to The Heritage Lodge Proceedings for the year 1998.

Our Annual Banquet in January was a fine beginning. We were privileged to have as our speaker M.W.Bro. Richard E. Fletcher, Past Grand Master of Masons in Vermont and presently the Executive Secretary of the Masonic Service Association of North America. He was both entertaining and informative and there is much to think about in his talk, *When Truth Rushes Out*.

This year a medallion was presented to each speaker as a tangible expression of our appreciation. It wasn't available in January, but we were able to present one to M.W.Bro. Fletcher in July at the Annual Communication of our Grand Lodge at Toronto.

In March we were hosted by Union Lodge No. 228 G.R.C. in Schomberg where R.W.Bro. Thomas Cober presented his paper *What Are Our Roots?* The Schomberg area is rich in Masonic history and R.W.Bro. Cober shared his extensive knowledge with us.

May 23rd saw us in Uxbridge where we joined with Zeredatha Lodge No. 220 G.R.C. in presenting *The Dowling Scrolls* to the Masonic community and the public. Bro. Robert Woodland, Historian of Zeredatha Lodge, presented his paper *Dowling and his Work*. These scrolls, which are over a century old and in surprisingly good condition, covered more than half of the double-gym floor at Uxbridge Secondary School! Bro. Woodland's paper neatly tied together the artist, his scrolls, and the paintings within the Uxbridge Masonic Temple.

On September 23rd we celebrated the twentieth birthday of The Heritage Lodge by recognizing our Charter Members at a dinner. At our regular meeting following, V.W.Bro. G. Reginald Cooper spoke to us on *Jacob's Ladder*, turning our attention to the relationship between our Craft and Jacob's Ladder, with which we are all familiar.

Being Worshipful Master of The Heritage Lodge is an honour and a challenge. My thanks go out to you the Members for the opportunity you have given me, and to the Past Masters and Officers who have given of their time, their experience, and their enthusiasm.

Gordon L. W. Finbow, W.M.



W.Bro. GORDON L. W. FINBOW, W.M.

W.Bro. Finbow became a member of Unity Lodge No. 376, Huntsville, in 1976, becoming Worshipful Master in 1985. He is presently Chairman of the Board of Trustees. He joined The Heritage Lodge No. 730 in 1987 and became a member of the Black Creek Masonic Heritage Committee shortly thereafter, then in 1992, an Officer of the Lodge. He is a member of the Barrie Sovereign Consistory.

W.Bro. Finbow and his wife, Gwen, have two daughters, two sons and seven grandchildren. He retired in 1988 from teaching High School in Muskoka. He is a graduate of Waterloo Lutheran University. He sings with the Tri-City Gospel Chorus and is their Treasurer. He is President of District Six of the Retired Teachers of Ontario. Gordon enjoys photography, music and family activities.

WHEN TRUTH RUSHES OUT FEAR - IGNORANCE - SUPERSTITION

by M.W.Bro. Richard E. Fletcher
*Past Grand Master of Masons in Vermont
Executive Secretary Masonic Service Association of North America*

Thirteenth Annual Heritage Lodge Banquet
Friday, January 30th 1998
Scarborough Masonic Temple, Scarborough, Ontario

FEAR - IGNORANCE - SUPERSTITION THE PLAGUES THAT CHALLENGE TRUTH

Arthur Ward, by all descriptions, was a devout man whose life centered on his family and his church. He enjoyed sports, especially the Washington Redskins and the recreation-league exploits of his two sons. He was a retired supervisor of the Norfolk & Western Railway Co. (He was also a Freemason.)

Arthur Ward was a founding member of the Westwood Hill Baptist Church. He turned the first spade of earth for the new sanctuary, which was under construction in April 1979, when he died of a heart attack while admiring the spring flowers blooming in his back yard. He was 64.

In late April, 1996 five members of a Southern Baptist congregation in Kempsville (Westwood Hill Baptist Church) sensed the presence of a powerful evil on the grounds of their church. Guided, they said, by the hand of the Lord, and fortified by evenings of prayer, they sought its source.

Their search took them to a memorial garden that was dedicated 17 years ago, on a plot of land between the old and new sanctuaries, to the memory of one of the church's founders, a good and spiritual man of whom no one can say an unkind word.

The five set out, with their pastors, to remove what they

believed to be occult symbols that were planted--wittingly or not--in the garden those many years ago. They tore down and burned a large wooden cross and a rosebush that had grown through it. They uprooted cobblestones they said had been placed in the design of evil symbols. They broke up benches, dug up bricks, tore out and set fire to the plants, a dogwood tree and anything else that grew upon that small plot of land. Then, according to church members, they reconsecrated the ground by sprinkling it with holy water.

They did this, in the words of the pastor, to "reclaim that land for the Lord Jesus Christ." All this was necessary, said some members, for the spiritual redemption of the church. Others said it was little more than vandalism with a tinge of pagan ritual.

The placement of the paving stones, were deemed to be symbols of the Masonic Order, a secretive and frequently maligned brotherhood whose practices, according to the pastor, are rooted in the occult. That claim has dogged Freemasonry from its beginnings, and followers ardently deny it.

On April 23, the Rev. Jess Jackson, two associate pastors and seven other church members removed everything from the Arthur S. Ward Memorial Garden. What would burn was burned, what would not was hauled off as trash.

Then the stories began. Tales spread of church members being driven by nightmarish visions welling up from the ground of the garden. Sunday schoolers overheard the adults, and fear spread among children that bones or bodies were buried out there.

(From the June 16, 1996, Virginia Pilot)

FEAR - IGNORANCE - SUPERSTITION

Notice the important role each played in the story just related.

First: Introduce fear--"*Sensed a powerful evil on the grounds of their church.*"

Second: Introduce Superstition--occult symbols, evil symbols, church members driven by nightmarish visions, fear spread among the children that bones or bodies were buried out there.

Third: Use ignorance as the remedy--prey on peoples minds about the "*evils of Freemasonry*" to people who know nothing about the fraternity.

FEAR - IGNORANCE - SUPERSTITION

The plagues that challenge TRUTH!

Following this action the family of Arthur Ward filed a lawsuit against the Church claiming damages for:

Vandalism motivated by religious bias;

Intentional infliction of emotional distress.

The Judge has ruled that the Church cannot hide behind the First Amendment, i.e. *Religious Freedom*. Destruction of property is not so covered. The problem will be under the law--can Ward's family prove it had some ownership interest in the memorial garden that was destroyed? And can they prove that the pastor and others intentionally caused them emotional distress?

A despicable act, the more so because it was religiously motivated, may escape punishment or even worse responsibility and accountability by the perpetrators.

Even though the story I have just shared with you sounds like something out of the middle ages, it actually occurred in April of 1996, with the lawsuit ongoing at the present time. How on earth can people in this day and age reduce themselves to the level of fear, ignorance and superstition shown in the very act of what they did? Why does Freemasonry generate so much fear and hatred from groups who call themselves Christian? While anti-Masonic activity is not always limited to Christians it certainly has its most ardent supporters within the extremist fringe of both the Catholic and Protestant faith. A feeling of hatred so deep that it permits its adherents to do anything to hurt Freemasonry and then rationalizes "my religious beliefs made me do it." It is almost a sad take-off on the old "Flip" Wilson character *Geraldine*. You remember when Geraldine did something naughty it was never her fault, the devil made her do it. And, we hear the same plaintive cry from anti-Masons. It is not their fault. God is making them do it.

The first answer we must always give to people who attack us in this way is to say: *God and Jesus do not require people to dishonor themselves by lying about or smearing others. That is an interpretation based solely on the beliefs of those who commit these horrible acts.*

The November 1997 issue of *Charisma* and *Christian Life* ran a story titled *Unearthing the Mysteries of Freemasonry*.

With a subheading *Most People Don't Realize That Masons Laid The Cornerstones For Public Buildings in Washington D.C. and erected*

monuments to pagan Gods. Was this a harmless act or did it place our nation under a curse?

The writer of this article, Mr. Ron Campbell also had a picture diagramed showing many of the monuments in Washington linked together and if you drew lines properly they could form a coffin. He went on to say that all Masons must, of necessity, be buried East to West. Then he talked about a satanic conspiracy. In his words saying *I can't help but wonder if Freemasonry--which is so full of pagan symbolism - is at least part of a satanic plot. If so, it is a conspiracy I believe we can expose and conquer through prayer.*" He also says: *"The Compasses and Square, an emblem often seen in Masonic art and engraving, represents ancient pagan solar deities. Men initiated into Freemasonry's 32° are not told that the symbol depicts Osiris the Sun--God and Isis, the "Goddess of a thousand names."*

(Note: Mr. Campbell is, as all anti-Masonic writers are, caught up in the trap of the higher the degree the more important it is. They are fascinated by the Scottish Rite and most of their quotes come from Albert Pike or Albert Mackey.)

Another interesting observation he makes is:

Freemasons are taught that they are like stones cemented into a mystical temple that the Masonic God known as "the Great Architect of the Universe", is building. For this reason those who request a Masonic funeral are buried lying East to West, wearing a Masonic Apron.

He gives as his reason for attacking Freemasonry: *Six years ago, after asking God to show me what was blocking a full release of spiritual revival in this country (the United States) I began to study Freemasonry. I visited Masonic Libraries and Lodges around the world and interviewed Masonic leaders and former Lodge members.*

Nowhere in the article does Mr. Campbell share with us who these leaders were that he interviewed nor does he ever mention what Masonic Libraries he visited. For example the story he wrote in *Charisma* is centered around the House of the Temple, Supreme Council, Scottish Rite, Southern Jurisdiction located in Washington, D.C.. The House of the Temple has a library in excess of 190,000 volumes with one of the largest collections of Robert Burns outside of Scotland. That Library is never mentioned in the article.

Masonic leaders referred to in the article and quoted to some extent are Albert Pike and Albert Mackey and since both of these men died in the late 1800s it must have made an interesting interview.

He then goes on confusing Freemasonry with Egyptology because he saw statues in the House of the Temple that were from Egyptian History and assumed that we must, of course, worship those statues. The magazine *Charisma* is, to the best that we can find out, a reputable magazine. Why they chose to publish such an article, we don't know. We have responded but we have no real hope that the response written by S. Brent Morris will be published.

I could go on for hours with the linking of Freemasons to the New World Order. In fact Richard Cohen wrote a column in the *Washington Post* quoting from Pat Robertson's book *The New World Order* saying: *It is reported that in Frankfurt Jews for the first time were admitted to the order of Freemasons, Robertson wrote, continuing, if indeed members of the Rothschild family or their closest associates were polluted by the occultism of . . . Freemasonry, we may have discovered the link between the occult and the world of high finance. And he goes on to say, There is no hard evidence to prove it but it is my belief that John Wilkes Booth, the man who assassinated Lincoln, was in the employ of European Bankers.*

Richard Cohen says; *What strikes me about such nonsense is the disturbing familiarity. Conspiracy theories about the Freemasons have been around since 1717 when the first Grand Lodge was founded in England. Freemasonry differed from place to place, but since the organization was secret and, even more important, since it was hospitable to freethinkers and the occasional Jew, it drew the wrath of established religion and secular authorities.*

In July of this year Freemasons, at least in the United States, were treated to a nonsensical quote from a man named Eugene Patron. He was interviewed shortly after the death of Andrew Cunanan and said; *It's like, here we go again, describing gay bars as dark and seedy, like we're some sort of Masonic group plotting and planning and doing weird ritual You can imagine the response that quote got.*

John Salvi who was convicted of killing two abortion clinic workers in Massachusetts said in 1995, while in prison: *"Why do the Freemasons persecute the Catholics? Because they are good at it. The Catholic Church is dealing with a group of people who are intelligent, mean, nasty and judicious. These individuals run society and have a good system for themselves but seek to keep the Catholic Church from printing a currency and having the same system . . ."*

Please understand, it is not my intent to be deliberately negative with

you but simply to point out that, whether we like it or not, fear, ignorance and superstition are still three of the world's greatest evils. Even though the quotes used by many anti-Masons have been proven to be outright falsehoods, we always have to remember, lies have a life of their own. The *Protocols Of The Elders of Zion* is still one of the most quoted documents on the face of the earth from those who are anti-Semitic. It is a proven forgery but it is a lie that will not die. The same is true in Freemasonry. We have those who are determined to destroy our Fraternity.

An interesting question that was posed to me recently was in an interview with the *Arlington Star Telegram* of Fort Worth, Texas. In a discussion about the Fraternity this question was asked me by the interviewer, "*Why there is any need to be in the Masonic Fraternity since the things you do could be done within a church.*"

It was my response that it is true many of the things Freemasons do could be done within a church. However the church's main goal is to provide spiritual life to an individual and Freemasonry's goal is to perform "good works" thus making our contributions within our communities. In other words we respond to "life on earth" and the church responds by fulfilling our spiritual needs.

He said, "*Well I still don't understand why you could not fulfill these needs through your church.*" My response was "*You can but many people like to belong to other groups such as the Boy Scouts or the Girl Scouts or other youth groups, they like to belong to the P.T.A., they like to belong to professional organizations and many people feel that they have interests that go on outside of their church. It is felt by many that they need to associate with people outside their particular religious congregation. Freemasonry is one of those avenues where we can work with people from different faiths.*"

He said to me, "*all of the organizations you have named are not being attacked the way Freemasonry is. There has to be something different about Freemasonry since you are subject to such attack.*"

Now this observation has to set one to thinking. It is my belief that those areas of concern to religious extremists that make it important, in their minds, to attack Freemasons are that we permit, not only permit but encourage **thought, diversity and toleration**. We are certainly tolerant because we allow members of different faiths to come together as equals. We certainly encourage diversity because we allow people from all walks of life and all professions into our membership and every Freemason is

encouraged to think. The rigid beliefs and opinions of religious extremists do not permit any deviation from their "party line."

Let me mention the claim made by many anti-Masons about the thoroughness of the research they do in investigating Freemasonry. There are two basic types of research. Scientific and legal. Scientific research is an attempt to determine facts no matter where they may lead and reach a conclusion based upon those facts. Legal research means that you have a preconceived opinion and now you are looking for decisions to support that opinion. Anti-Masons always perform legal research. They know what they want to find and will use anything they see in writing that attacks Freemasonry, sometimes even to the point of changing or leaving out words or entire phrases. Those attacks are often accompanied by purification plans. Purge the Freemasons and deny them any leadership role within the church or even the Christian faith.

Concerning some of the quotes that are used from Albert Pike or Albert Mackey my response would be this:

One hundred years ago many things were thought to be true that are no longer valid. For example the church was very slow in condemning slavery and many quotes, using Bible passages, supporting slavery are embarrassing to the church today. Yet, no one seriously believes that the church still condones some of the opinions that could be extracted from its past. The same is true with Freemasonry. Regardless of what was written in the 1800s it has to be remembered that it was written by an author who was expressing his own opinion. That does not make it a mandatory belief for anyone else and as has clearly been pointed out to church leaders none of these quotes are to be taken seriously today. The only one who would take them seriously would be someone who wanted to use them to attack our Fraternity.

What is happening is that religious extremists, both Protestant and Catholic, are waging a determined effort to smear Freemasons and to deprive them of their character and good name. And quite frankly, in my opinion, it is high time those within the religious community who attack us were told this in no uncertain terms.

It is also important to remember that these vicious attacks are not always directed at Freemasons. There are equal opportunity hate groups like Chick Publications of Encino, California, who delight in attacking any religious opinion differing from their own. We have in the office more than one hundred of the little comic strips they print. Many of you have seen the *Curse of Baphomet* which oftentimes is placed on the

windshields of cars during lodge meetings. They also have comic strips attacking the Catholic Church, the Mormons, the Christian Scientists, Jehovah's Witnesses, and many, many other groups. Hatred is not always confined to one group but usually is practiced against the group that is felt to be most vulnerable at the time. Freemasonry is perceived as being a secret organization and therefore, since we have never responded in the past, will calmly take whatever attacks come our way.

Let me assure you such is no longer the case. I am going to leave with you tonight a copy of our February 1997 Short Talk Bulletin titled *Masonic Information Center*. This Short Talk is the 1997 report of the activities of the Center to the Conference of Grand Masters of North America. Since many Masons do not have an opportunity to see such a report we are making it a Short Talk so more Freemasons will be aware of what we are doing at the Center.

Also I would like to share with you some positive results from research into the Masonic Fraternity. You were given a definition of legal research a few minutes ago, let me now share two examples of scientific research. The noted author John Robinson wrote three books; *Born in Blood*, *Dungeon Fire and Sword*, and *A Pilgrims Path*. *A Pilgrims Path* was his third book. In it he said it would be the last book he would write as a non-Mason since his research into the Masonic Fraternity had led him to conclude that Freemasons were the kind of people he wanted to be associated with. He petitioned a lodge, becoming a Mason just prior to his death in 1993.

Dr. Gary Leazer worked for the Southern Baptist Convention and was assigned the task of investigating Freemasonry and making a report back to the Southern Baptist Convention. Since his report was far more factual than the Convention could tolerate they rewrote his conclusions so he removed his name from the report. But Dr. Gary Leazer concluded that his research had led him to realize Freemasons were good people and he wanted to be one and he is now a Freemason in the state of Georgia.

When we wrote a letter of protest to the Associated Press because of the Eugene Patron quote that I shared with you earlier, the Associated Press responded by saying *Although it was never our intention to disparage your organization in any way, I can fully understand your displeasure at the reference. The quote by the Miami Herald Columnist (Eugene Patron) was intended to draw an analogy between the attitudes that some in society used to hold regarding the Masons with attitudes*

that some hold today about homosexuals. However, we should have been more sensitive to the possibility that even quoting another party saying this could give offense.

Although relations with the Catholic Church were not stressed in this paper, the following quote from the Rev. Joseph J. Gerry, Bishop of the Diocese of Portland, Maine, was made on November 22, 1997, to the Maine Lodge of Research. In his remarks Bishop Gerry said, in part; *Given the historic distrust and antagonism in the Old World and in the New between Catholicism and the Masons, today marks an important step toward greater mutual understanding between us. I am happy to have a part to play in this dialogue.* He further said: *the dialogue initiated by my predecessor Bishop Gerety was a first step in what is no doubt a very long process of dialogue which the Catholic Church and the Masons in this state (Maine) and this country have only begun to experience. I trust that my remarks this morning will further that cause.*

Another extremely important quote that could be shared with you also came from that same meeting in which Brother Walter Macdougall, Grand Master of Maine said: *There is no more suitable moment than this to confirm Freemasonry's insistence on the importance of religion and the sacred mission of the churches. Freemasonry understands that it is not a religion. It teaches that each individual must find faith and inspiration in the religion of his or her choice. The saving of souls, the doctrines of theology, and the sacraments of worship belong to the sacred mission of the churches.*

The most important contribution we can make to Freemasonry is to become well informed about our Fraternity. To have enough basic and general knowledge to respond to our critics and to explain Freemasonry to our families, our friends, our business acquaintances, and our spiritual leaders. To be able to talk intelligently about Freemasonry is a critical issue we must face and prepare for.

Taking advantage of Masonic libraries, of materials available through Grand Lodges, of materials available through various national Masonic organizations, and seeing that these materials are available in our lodges, not only for the new Masons but for present members as well, is so critically important that it cannot be over-emphasized. We must become well informed about our Fraternity!

We also must keep a positive attitude about Freemasonry and remember that an organization that has been around since the 1700s with a written history and, as we all know, a history and tradition long before

that, does not need defending; but it does need explaining.

A positive attitude about Freemasonry is so important that it too cannot be over-emphasized. We need to maintain the kind of attitude expressed in a quote I am going to share with you.

Is flag wrapping all our military means to us? Personally, I prefer William Manchester's description of the Marines from his book *Controversy*. He writes:

That Marines are cocky is no news to anyone who has observed a stiff neck rising insolently from a standing blue collar. What is not understood is that to them attitude is a weapon.

Because he was convinced that he was still a tough old bird, General Archibald Henderson, aged seventy-four, could saunter up to a Baltimore street mob's cannon in 1857 and scornfully turn the muzzle aside, giving the Marines behind him a chance to overrun the gun.

Because he held Spanish marksmanship in contempt, Sgt. John Quick could climb a ridge at Guantanamo Bay in the Spanish-American War, turn his broad back to enemy fire, and wigwag artillery signals to American gunboats.

And "Chesty" Puller; because he was a swashbuckler, could lead the first Marines through six attacking Chinese divisions after sweeping the frozen landscape with his field glasses at Chosin and announcing loudly:

Well, we've got the enemy on our right flank, our left flank, in front of us, and behind us . . .

They won't get away this time!

WHAT ARE OUR ROOTS?

A History of Union Lodge No. 118 G.R.C.

by R.W.Bro. Thomas Cober
Schomberg Masonic Temple, Schomberg, Ontario
Wednesday, March 18th 1998

WHAT ARE OUR ROOTS?

- *When did we begin to meet as Brother Masons?*
- *Was the Village of Lloydstown the location where we first began to meet?*
- *Why are we located in the Village of Schomberg now?*

SOME BACKGROUND INFORMATION

On September 13, 1759, the Battle on the Plains of Abraham commenced in Quebec City. On September 18, 1759, Quebec City surrendered to the British Forces. Several of the British regiments had lodges attached to them and on November 28, 1759, representatives of six lodges met and constituted themselves into a Provincial Grand Lodge. Five lodges were working under Irish authority and one under a warrant from the English Provincial Grand Lodge of Massachusetts (Moderns)

The first meeting of the Ancient Lodges in Quebec was in 1785 where part of the Fourth Battalion of the Royal Artillery was stationed.

During the next 33 years of existence the Provincial Grand Lodge of Quebec established or extended its authority over some 54 new lodges, some with travelling warrants (mostly military lodges) in places such as Detroit (Union Lodge No. 1, and it remained British until 1796), Fort Niagara, Cataraqui (Kingston), Michilimackinac, Cornwall (Union Lodge No. 9. P.R.Q. 1792), and York (Toronto), Rawdon Lodge No. 13 P.R.Q., to name a few.

When the Colony of New France became British by the Treaty of Paris on February 10, 1763, Ontario was sparsely settled. There were a few French traders, three more or less ruined forts at the sites of Kingston, Toronto (York) and on the American side of the Niagara River, as well as a small settlement along the Detroit River. Basically this vast region was trackless forest and wilderness occupied by Indians.

In 1791 the Constitutional Act divided Canada politically into Upper

and Lower Canada, and Grand Lodge followed this pattern. On March 7, 1792 it named H.R.H. Prince Edward as Provincial Grand Master for Lower Canada and William Jarvis as Provincial Grand Master for Upper Canada. Although both men were given the title Provincial Grand Master, Prince Edward was given the power to issue warrants for lodges, whereas Jarvis could only grant dispensations for the holding of lodges, which had to be confirmed by Grand Lodge within 12 months.

Prince Edward, later Duke of Kent (1767-1830) the father of Queen Victoria, came to Canada in 1791. He received a warrant as Provincial Grand Master of Lower Canada from the Grand Lodge of England (Ancients) dated March 7, 1792. His prestige added to the lustre of the Ancients and most of the earlier Modern lodges died out. Some thirty lodges were warranted under his P.G.M. and four were in Upper Canada

Apart from attending the celebration of St. John's Day on December 27, 1792, in the Freemason's Hall in Niagara, Jarvis rarely gave leadership or rarely participated in any of the craft's functions.

In 1797 the seat of government for Upper Canada was moved from Niagara to York. Mr. Jarvis as a government official (Provincial Secretary to John Graves Simcoe) consequently moved to York. He took with him his warrant as Provincial Grand Master This immediately created a problem for these enthusiastic brethren in the Niagara area, because they couldn't legally continue to act or meet. However, they did, and kept Mr. Jarvis informed of their activities. In December, 1802, the Niagara brethren elected and installed Bro. George Forsyth as Provincial Grand Master to replace R.W.Bro. Jarvis, thus creating a Schismatic Grand Lodge in Niagara. Mr. Jarvis eventually called a Grand Lodge meeting in February 1804 at York to resolve the problem. He did little to resolve the differences that were created. He held no future meetings: and retained his title of Provincial Grand Master until his death in 1817. 'The War of 1812-1815 also created a major stumbling block in addressing the Masonic problem. The formation of the United Grand Lodge of England in 1813, had no immediate affect in Upper Canada.

During and after the American Revolution (1776-1783) many Americans moved north into Canada. Of these new settlers many moved to the Niagara, Kingston and York areas.

In 1787 the English purchased York Region from the Mississauga Indians, by the Toronto Purchase Act, for 147 barrels of trade goods and 97 gallons of rum.

In 1794, Lt. Governor John Graves Simcoe began construction of a road north from Lake Ontario to Lake Simcoe. It was called Yonge Street after Sir George Young.

By 1800, there were 20 residents in what is now called King Township. King Township was named after John King, a friend of Governor John Graves Simcoe. This was the same year Mr. Stegman surveyed the area, making Yonge Street King Township's eastern boundary and mapping out the area in 12 concessions east to west, each 1¼ miles wide and sideroads 1¼ miles apart, starting south from Vaughan and going north to Simcoe County.

The Quakers from Vermont, Pennsylvania, were among the first settlers in King Township. One of their first settlements was near Newmarket--where their first meeting house (1810) still stands today.

When the non-militant Quakers of Bucks County, Pennsylvania refused to take part in the American War of independence in 1775 and again in the War of 1812, they fled to Upper Canada. They usually travelled by covered wagon through miles and miles of wilderness. By 1812, William Lloyd and his family settled in King Township near Newmarket,

The Lloyd family travelled west and in 1813 settled in Lloydtown on a farm. Jesse Lloyd son of William Lloyd, was born in 1786 and at the age of 27 married Phoebe Crossley, age 14. They had 14 children. Phoebe Lloyd (Crossley) lived to the age of 89. The Lloyds built the first sawmill in King Township, and by 1826 also built the first gristmill. Men would walk miles, with bags of grain on their shoulders, to be ground at the Lloyd mill. (100 barrels of flour each day.)

Lloydtown, named after the Lloyds was a place of note for King Township, and also York Region. It was one of the biggest centres north of York (Toronto). It was located on the west branch of the Holland-Schomberg River. By approximately 1830 it had a sawmill, a gristmill, three hotels, several general stores, a shop, three blacksmiths, two shoe shops, two cooperages a woollen mill, two churches, a tinsmith shop, a distillery and an armoury drill hall.

In 1837 the first post office in King Township was established. Lloydtown received mail three times a week, by horseback from Toronto.

In 1820 William Lyon Mackenzie (Little Rebel) a Scotsman, came to Canada. Many of the residents of Lloydtown were sympathetic to Mackenzie's position of opposing the governing of Upper Canada by the Family Compact. They also wanted reform--the right to elect their own representatives/officials, similar to our Masonic administrative problems.

In December 1837 men from Lloydtown along with Jesse Lloyd, one of Mackenzie's chief associates, marched down Yonge Street to Montgomery's Tavern (two blocks north of Eglinton) on Yonge Street in York. They were met by the military--unfortunately no discussions were

held, a battle erupted and Mackenzie and his followers fled. One man was executed, another shot, and Jesse Lloyd had a \$500 price on his head. As a result, he fled to the U.S.A. Jesse longed for his family, his home, and the country he loved. He died in the U.S.A., broken-hearted and with a fever in 1839 at the age of 53.

Western Light Lodge No. 18 P.R. received its warrant from Simon McGillivray, Provincial Grand Master of the Province of Upper Canada on September 23, 1822 at York.

Western Light Lodge No.18 P.R. held its first communication in the year 1822 in the Inn of Nathaniel Gamble, Lot 90, First Concession, King Township, midway between Aurora and Newmarket, now known as Yonge Street. Bro. Jacob Haan was its first Worshipful Master serving for two years (1822 and 1823). He also represented Western Light Lodge at the Provincial Meeting in York in 1822.

Western Light Lodge No. 18 P.R. moved to Whitchurch Township near Newmarket (the exact location is not known). After a short time it was moved again to Pennville, in the Township of Tecumseh, County Simcoe. Pennville is located five miles north of Schomberg.

In the year 1823 we find the lodge had moved to Lloydtown, Township of King, County of York. Lloydtown was an outstanding community in business and in social activities. In the year 1835, Western Light Lodge was represented by our Junior Deacon at the third Provincial Grand Lodge Communications.

About the year 1836, a number of brethren who had joined the lodge at Lloydtown moved to Vaughan Township, York County and affiliated with the Richmond Lodge of Richmond Hill (March 2, 1824).

Because of the political situation in Upper Canada, the Rebellion of 1837, and the William Morgan incident (a bricklayer in Batavia, New York), Masonry declined drastically. Simon MacGillivray Grand Master (2nd) died June 9, 1840. Western Light Lodge moved back to Pennville during these trying years at Lloydtown (1837-1846).

In 1847 the lodge returned to Lloydtown. The meeting place was a hall over Johnson's General Store. On November 18, 1846 Bro. Solomon H.W. Stoghil, a Past Master of the lodge, was appointed a Grand Steward of the Third Provincial Grand Lodge. He was initiated in Freeholdt Lodge No. 29, New York, U.S.A. He worked on the Erie Canal before coming to Lloydtown where he was employed as a tanner. He affiliated with Western Light Lodge at Lloydtown in 1832. During the years 1852 and 1853, a number of citizens of Bolton and vicinity became members of the Lloydtown lodge. i.e. William Graham, merchant, Robert Dick, farmer, Thomas Swinnerton, Justice of the Peace, Thomas C. Prosser,

land surveyor, Wm. Gardhouse, merchant, etc.

In the year 1854, owing to considerable membership in the Bolton District, the lodge transferred to Bolton, Albion Township.

The Western Light Lodge of Bolton, held their regular meetings the 1st Wednesday on or before the full moon. It was renumbered No.7 (originally No.18 Lloydtown). It surrendered its warrant in 1867.

The Western Light Lodge banner has an honoured place in the East in True Blue Lodge No. 98 (March 5, 1858) in Bolton. The inscription on the banner reads: *No. 7 Provincial, Albion, Canada West.*

Western Light No.7 was erased from the roll in 1857 and the warrant returned to London, England due to some irregularities. In 1858 it worked for a short time under dispensation and was later granted No. 13 on the roll of the Grand Lodge of Canada in the Province of Ontario.

UNION LODGE A.F. & AM. No. 118 G.R.C.

Union Lodge is one of the oldest in the community following that of True Blue No. 98, Bolton and Vaughan No. 54, Maple. It was first inaugurated in 1859 by special dispensation. Its first home was in the Village of Lloydtown, at the time the centre of activity in this part of the Count of York. The charter members of Union Lodge No. 118 were all former members of Western Light Lodge No. 7 and No. 18, with only one exception. The names of the Charter members are as follows V.W.Bro. Thomas Swinnerton, Bro. John Anderson, Bro. John T. Raper, Bro. Andrew Sloan, Bro. Henry McCabe, Bro. James Hunter; V.W.Bro. Soloman, Bro. H.W. Stogdill, Bro. John Robinson, all from Western Light Lodge, and Bro. D. J. Fountain from True Blue Lodge No. 98, Bolton.

On April 30, 1860, the Lodge received its charter. The Grand Master at that time was M.W.Bro. Thomas D. Harrington. The Lodge remained in Lloydtown from 1859 to 1870.

Lloydtown was a thriving community. It had its own post office, fall fair, hotels, several merchants, saw, grist and woollen mills, drill hall, tannery, etc. Its population was about 500. King Township had about 6,000 residents by 1860. Lloydtown was named after Wm. Lloyd, son Jesse Lloyd and their families. We have had, and still do have, a direct descendant of Jesse Lloyd as Lodge member--my brother-in-law Grant Lloyd.

We have in our possession, a copy of one of the first Bibles used in the Lodge *While Ye Have Light, Believe In The Light*, printed in 1861 in Philadelphia, U.S.A.. In addition, we have the Guest Book, Ledger, and Minutes dating back to the 1870s. In our Lodge safe, we also have a

a scrapbook containing many interesting letters, notes, bills, receipts and the dispensation from Grand Master T. Douglas Harrington, 1863, letters of application, etc.

- 1) Brief lodge minutes, Monday, November 7, 1859.
- 2) Social invitation to Union Lodge No.118, from Western Light Lodge No. 13, dated December 10, 1860, Bolton.
- 3) Letter to Western Light Lodge re a request for \$32.00 to help buy a horse for their Worshipful Master, February, 1861.
- 4) Union Lodge bill, November 3, 1862.
- 5) Letter from Grand Master, June 13, 1863.
- 6) Lodge bill for rent, February 6, 1865

1860	1885	1910	1935	1960	1985	1998
<i>Initiation Fees</i>						
\$1.00	\$8.00	\$15.00	\$30.00	\$50.00	\$150.00	\$250.00
<i>Annual Dues</i>						
\$0.25	\$2.00	\$3.00	\$5.00	\$10.00	\$50.00	\$95.00

By 1870 the Village of Lloydtown was declining in population and activity, and the Village of Schomberg, one mile east, was rapidly establishing itself due to the fact that it was located on Concession No. 9 of King, which was becoming a major transportation route to York. A new Post Office was established in 1862, plus several new stores, mills, hotels, fairgrounds, farmers market, blacksmith shop and bank was in operation. In 1902 a rail line connected Schomberg to Oak Ridges and Toronto. The lodge's first home in Schomberg was in Mr. Harvey Isaac's Hotel in the central part of town where the old firehall is located today.

On March 1, 1880, the brethren purchased the Wesleyan Methodist Church in Schomberg for \$500. The building was later moved across the street and south to its present location. Its membership was 17 and the Worshipful Master was Arthur Armstrong Jr. In 1891, we read a report of M.W.Bro. J. Ross Robertson's visit to Union Lodge No.118 in the morning of February 20, 1891. The lodge room was very comfortable, well filled, and the brethren listened with pleasure and deep attention to the Grand Master's lecture.

One observes in looking back over lodge activities, that we were never over-blessed with funds. However, when a just cause arose, or a brother or family was in need, we were always able to do our part. For instance, a contribution was made to the Semi-centennial Fund and also to the Memorial Benevolent Fund in 1929-30 to the value of \$225. Regular contributions to the "Sick Kids Hospital" are recorded, as well as local and district projects.

On September 7, 1960, we celebrated our 100th anniversary. At this time we welcomed many Masonic Brethren throughout our Toronto

District No. 7, and we were enriched by the attendance of our esteemed friend, M.W.Bro. Clarence MacLeod Pitts, Grand Master of the Grand Lodge of Canada. After the program in the Lodge, receiving of guests, introduction of the Grand Master, the presentation of the Volume of the Sacred Law, a short memorial service, presentation of memorial bequests and the re-dedication of the lodge, a response on behalf of the lodge by W.Bro. C. Marchant, the lodge was closed and the Brethren retired to the Schomberg Town Hall for a delicious banquet, stately prepared by the members wives.

Under the chairmanship of W.Bro. Norman Weir, the brethren were given an inspiring message from the Grand Master, a short history of Union Lodge No. 118 G.R.C. by V.W.Bro. Wilfred Aitcheson and some entertainment. The occasion was truly a memorable one for the guests, and especially the officers and members of Union Lodge.

At a general lodge meeting in April 1981, called by W.Bro Albert Baker, W.M., discussion focused on appointing a chairman to organize a committee to prepare plans for our 125th anniversary. W.Bro. Thomas Cober was elected chairman for this special occasion.

W.Bro. Thomas Cober met with the brethren of Union Lodge and discussed at length plans to restore the lodge building and plan activities for the anniversary to be celebrated on May 4, 1985. Over the next four years the brethren worked diligently, and with much skill at such activities as: (1) installing new weeping tiles around the basement walls to eliminate water in the basement; (2) parge and seal the basement walls; (3) upgrade the electrical wiring; (4) install new boards and batting in the exterior walls; (5) install new eaves, soffit and fascia; (6) interior: refinish the wainscoting, paint, wallpaper, carpet the floor, replace the furnace and install air-conditioning; (7) finish the basement to include a new washroom (which was completed in 1988 when a new sewage system was installed in Schomberg).

We are delighted to report that all renovations and improvements, costing well over \$15,000, were completed and paid-for, through the assistance, co-operation, skill and dedication of the brethren of Union Lodge.

On May 4, 1985, we celebrated our 125th Anniversary. At that time we welcomed many Masonic brethren throughout Toronto District 7, brethren from Union Lodges in Detroit, U.S.A., London, Grimsby, Markham, Brooklin and Napanee. We were also favoured by the attendance of R.W.Bro. John F. Crumb, D.D.G.M. Toronto District No.7 and M.W.Bro. Ronald E. Groshaw, Grand Master of the Grand Lodge of Canada A.F. & A.M. in the Province of Ontario.

The Worshipful Master, W.Bro. John Cober of Union Lodge No. 118 G.R.C. received guests, introduced Grand Lodge officers, R.W.Bro. John F. Crumb, D.D.G.M. Toronto District 7 and M.W.Bro. Ronald E. Groshaw, and welcomed all brethren into our Lodge. Greetings and a brief message was given by our Master. W.Bro. Thomas Cober presented a brief history of Union Lodge, and outlined the activities for the weekend. The Saturday activities included visits during the morning to the McMichael Art Gallery in Kleinberg, Black Creek Pioneer Village, and Doug Palmer's farm, located just one sideroad west of Schomberg, to see the *Carlsberg Horses and Wagon*. That evening, the ladies and gentlemen were invited to attend a formal banquet, followed by entertainment and a dance at the Nobleton Community Centre. Chairman W Bro. Thomas Cober introduced the head table guests including the Grand Master, M.W.Bro. Ronald E. Groshaw and his wife Barbara, and welcomed our guests numbering approximately 350. After Grace and the regular toasts, we were treated to a delicious banquet. R.W.Bro. John Agnew and V.W.Bro. Fred Alton favoured us with some entertainment in song. We were favoured with a touching message from M.W.Bro. Ronald E. Groshaw regarding our anniversary, and Masonry in general. A wonderful evening socializing, eating and dancing was enjoyed by all.

The occasion was truly a memorable one for the guests, and especially the officers and members of Union Lodge. We sincerely thank members of Union Lodge for support in the planning; preparation and completion of the tasks for this special celebration, especially committee members R.W.Bro. John Agnew, V.W.Bro. Fred Alton, V.W.Bro. Jack Cober and W.Bro. Hank Cuttell for endless support and contributions.

As one looks back and reflects on the beautiful history of Union Lodge 118 G.R.C., and now look forward to the challenges of the 21st century, we must ask ourselves the question, *Is Masonry keeping abreast of the times?* One thing constant today is change, society is changing, but the principles of Freemasonry are constant. I therefore believe that we must cherish the past, and thereby, we will be the better enabled to meet the many and varied challenges of the future.

Resources

Whence Come We?; Grand Lodge of Canada. A.F. & A.M., 1980.

Records of Union Lodge No. 118 G.R.C. Schomberg.

Tweedsmuir History for Home and Country, Schomberg Branch, 1911

REVIEW No. 1 — R.W.Bro. Albert A. Barker

We appreciate the opportunity of reviewing the paper *What Are Our Roots, A History of Union Lodge No. 118* presented by R.W.Bro. Cober.

There can be no question that the roots of Union Lodge No. 118 are well distributed throughout a vast geographic area of our jurisdiction. Undoubtedly the diversity of its several previous locations has provided this lodge not only with character but a great perseverance. The many notable members over the history of this lodge have contributed their talents in providing strength and fortitude generation after generation.

It would be of interest to expand on the early locations and exact buildings utilized in the moves of this lodge to Whitchurch, Pennville and Lloydtown.

We are told that in 1847 on one of its many moves to Lloydtown that the lodge met over Johnson's (General) Store. Was this the location used on the previous stays of the lodge in this Community.

Would there be any of the previous buildings used as a home for this lodge or its predecessor, Western Light Lodge, still in existence today and do any of them carry a Masonic designation i.e. plaques.

It can be appreciated that during the period of 1864 to 1870 several agitations to move the lodge to centres such as Tottenham, Beeton, Alliston and Bond Head were considered, when many new members were situated in these communities.

Certainly the move to transfer the lodge to Schomberg in 1870 was understandable as it was becoming a more progressive hamlet than Lloydtown in that era.

Again we would have expanded on the history of the first two homes of the lodge in Schomberg (Harry Isaac's Hotel and the Wesleyan Methodist Church).

We must admire the confidence of the forefathers of this lodge who while numbering only 17 members purchased and moved this building in 1880. A fitting tribute to them is that the structure has stood the test of time.

There must be numerous stories to relate in regards to the fraternal gatherings with its sponsoring Lodge, Western Light Lodge No. 7 in Bolton. (*i.e. the invitation to attend Western Light Lodge in Bolton in 1860 for the purpose of having a first rate dinner also a chit chat and sharing some fine wines and liquors; hard liquor at the time was 30 cents a half gallon.*)

R.W.Bro. Thomas Cober is to be commended on his fine presentation of the history and roots of one of the earliest lodges in our Province, whose wandering past has provided a firm foundation for the future.

REVIEW No. 2 — by R.W.Bro. Colin C. Heap

R.W.Bro. Cober has effectively highlighted his Lodge's origins, in particular, the Lloyd family and their association with the great Loyalist migration following the American revolution and The War of 1812. The contribution of the Quakers in settling the area is of great historical interest as their community grew from the handful mentioned, to over 3,000 by the mid-1820s, one of the largest settlements of Society of Friends, as they were known in North America.

The paragraphs concerning the attack on Montgomery's tavern by Jesse Lloyd, William Lyon Mackenzie and others is significant to Masons as one of the "volunteers" defending the tavern was John A. MacDonald. The decline of Masonry referred to following the this conflict may in part have been due to the fact that Masons fought on both sides and many were exiled to the U.S.

R.W.Bro. Cober asks: *What Are Our Roots?*. His presentation illustrates how deep they are in the community and their close link to the social and political history of our country.

DOWLING AND HIS WORK

by Bro. Robert P. Woodland
Uxbridge Masonic Temple, Uxbridge, Ontario
May 23rd 1998

ACKNOWLEDGMENTS

I wish to acknowledge and express my appreciation to the following people for their valuable aid in providing source material, sourcing advice, background information, interpretive advice and other assistance in the preparation of this paper: Allan McGillivray, Curator and D. Vanessa Perry of the Uxbridge-Scott Museum, Roland Hudson, Bruce Beveridge, Joseph Davey, Paul Kett and Norman Meek of Zeredatha Lodge, A.F. & A.M., No. 220 G.R.C.; Sam Forsythe and Edmund Ralph of The Heritage Lodge, A.F. & A.M., No. 730 G.R.C..

W.Bro. Rev. JAMES T. DOWLING

Introduction

Freemasonry was well established in Ontario at the time *Zeredatha Lodge* received its Charter in 1870, the Grand Lodge of Canada having been established in 1859 with the agreement of the mother Grand Lodge in England. Prior to 1869 there were a number of lodges in the area, and in that year a petition was presented to Grand Lodge requesting that a lodge be established in the Village of Uxbridge.

Rev. James T. Dowling had already served as Baptist pastor in Uxbridge prior to that time, having been appointed in charge of the circuit in 1864, which included a station in Uxbridge, two in Scott Township, and one in Port Perry. He resigned in 1868 and returned in 1871, having in the interval been initiated into Masonry in Colborne Lodge No. 91 in 1868.

I will explore in this paper, something of W.Bro. Dowling's early life, his ministerial career, his Masonic interest and contributions, and his avocation as an artist. Discussion of his art will concentrate on two particular groups of paintings which he did while serving in Uxbridge: namely a series of fourteen oil paintings which hang on the walls of the Zeredatha Lodge Room, and a set of about fifty great panoramic paintings known to us as *The Dowling Scrolls*.

FREEMASONRY IN UXBRIDGE

The Early Years

*They 'adn't good regalia
And their lodge was old and bare,
But they knew their antient landmarks
And kept 'em to a hair" -- Rudyard Kipling*

Kipling may well have been describing the beginning of Masonry in Uxbridge when he wrote those lines. It was many years before Zeredatha Lodge had adequate regalia, and it was almost a century before it had a permanent home.

Prior to 1869 there was no Masonic Lodge in the Village of Uxbridge. There were however, quite a number of Masons living in the immediate area and there were Lodges in existence in Stouffville, Prince Albert, Whitby, Brooklin, Aurora and Newmarket. Journeying to those lodges as some Masons must have done, was arduous and time-consuming. Transportation was either by train or by horse and buggy over sometimes impassable roads. The nearest Lodge at the time was Prince Albert Lodge No.183 in Borelia, ten miles away by road.

A petition for the establishment of a Lodge in Uxbridge was prepared and supported at first by Composite Lodge No. 30 in Whitby, but for some reason it was not finalized and the brethren of Prince Albert Lodge recommended the proposal in June 1869, and a petition was duly signed under the seal of that Lodge by the Worshipful Master, W.Bro. James Emany and the Secretary, Bro. W. J. Trounce. Support was general across the District and Zeredatha's Charter was granted on July 4, 1870, and it became No. 220 G.R.C.. The first Worshipful Master was Bro. G. H. Dartnell and the first Treasurer was one of the signers of the petition, Bro. W. J. Annand. The first meetings were held in Bro. Annand's hotel on Main Street North, which I believe is the site of the present Hobby Horse Arms. An item in the *Uxbridge Journal* of November 10, 1869 read:

We understand that the Masonic Brethren have opened a lodge in this place. Meetings will be held at Annand's Hotel on Mondays, on or about the full moon in each month.

There were no deacons, stewards or chaplain until 1888. It is interesting to note that W.Bro. Dartnell was elected D.D.G.M. in 1880 and became the first Grand Lodge Officer to make an official visit to Zeredatha. W.Bro. James T. Dowling became the fifth Worshipful Master of Zeredatha Lodge in 1875.

JAMES THOMAS DOWLING

The Youth and Young Man

James T. Dowling was born in Hamilton, Ontario, October 1835. His parents had immigrated from Scotland the previous year. In writing his autobiography, he adopted the *nom-de plume* "Nemo", which I have found, is a Greek word meaning a small grove of trees. Dowling was a self-effacing man who was reluctant to "blow his own horn".

He grew up under the dual religious influences of his parents' Presbyterianism and the Anglican Sunday School he attended, it being the only one in the area at the time. He became strongly opposed to alcohol early in life, being exposed to the effects of its abuse on soldiers stationed in the region during and after the 1837 Rebellion, as well as some school teachers, and his own father sometimes used it as an escape from his problems. As a result he became a very active proponent of the Temperance movement.

James' father died suddenly in 1842, and his mother was forced to go out to work. She was employed as housekeeper for a retired businessman who had an extensive library. The boy developed a variety of interests, particularly in nature study and became well-read as the result of his access to these books. At the age of twelve he became acquainted with a visiting artist who encouraged his latent talent and developed in him a lifelong interest in art. He developed this talent throughout his youth, despite a lack of money for materials, and became an accomplished, self-taught artist. His mother's faith and teaching plus his attentive listening to many talented preachers also developed in James an interest in Bible study.

He quit school at the age of 15 and went to work in a machine shop, where he became a talented draftsman. But he found the work arduous and at age seventeen he earned a "common school" teaching certificate and taught school for a time. Some aspects of that work also disagreed with him, particularly enforcing discipline. He then put his love of art to practical use, working in ornamental art and coaching children.

The Artist

James Dowling was moderately successful as an artist, at least to the extent that his work was respected and admired in the circles where he moved, which were limited to rural and small town communities in southern and later, western Ontario. He evidently sold many works, for he supported himself through his art during his five years' preparation for the ministry. He also supplemented his income as a clergyman with the sale of his paintings. Some people were surprised to find a "man of the cloth" with such artistic talent. There were those too in his congregation, who thought it somehow unfit for a minister to engage in art as a commercial enterprise. Nemo argued that his talent was God-given and felt that he could use it to God's glory. Many of his transactions were probably through barter, which was common during the period. For example, his friend and physician in Colborne, Dr. Thorburn, never charged him fees but "*did receive. . . many prime examples of Nemo's art*".

He donated some of his work to individuals and organizations, such as Masonic Lodges that he belonged to. Others were commissioned or given as an appreciation for kindnesses or services rendered. The fourteen paintings hanging in Zeredatha Lodge represent both categories. They were commissioned by Zeredatha Lodge and painted by Dowling during his second stay in Uxbridge, between 1871 and 1878. There are similar examples in other Masonic Lodges such as Colborne Lodge No. 91 in Colborne and Stirling Lodge No. 69 in Stirling, where he had also held membership, as well as in Trent Lodge No. 38, Trenton and Craig Lodge No. 401 in Deseronto. Some of these works are charts and Tracing Boards.

Several of his major works were produced as aids to his own activities, such as his *Panorama of 40 Scenes of Biblical Work* produced in Uxbridge as illustrations for a series of lectures on *Biblical Antiquity*. He produced other panoramas to illustrate lectures on *The Vision of Creation* and *Voices from Stories*. We do not know what became of them. Rev. Dowling was forced by the poverty-like condition of his life as a clergyman in nineteenth-century rural Ontario, to take all the orders for painting he could get in order to support his growing family. While in Uxbridge he also served as *Drawing Master* for the Uxbridge and Port Perry schools. At one point during this period the demand for his art was so great, that together with his other work and problems, he was tempted to resign his ministry. He was obliged to continue painting all through his career, as a means of support. This carried on into his forced retirement in the late 1890s, and up to his death in 1913.

The Clergyman

James Dowling's strong faith and early religious training brought him into contact with many people connected to the Christian church and its ministry. An Anglican priest is reported to have aided him to further his education. In his late teens, Nemo developed a friendship with a "pious" Baptist deacon, which led to his embracing that faith and being baptized in 1854. Although feeling inadequate and fearing the responsibilities of the ministry, he was persuaded by his pastor and friends, and encouraged by his mother, to train for that profession. This he did over a five-year period, while serving as supply preacher around the Niagara District. He was ordained as a Baptist Minister in 1859, at the age of 24.

While serving in Colborne, Rev. Dowling married the daughter of a prominent Baptist from the nearby hamlet of Vernonville. They moved soon afterward to Lundy's Lane, where he served as Pastor of Niagara District. He was called to Uxbridge in 1864 to take over the mission church there. He helped develop a Union Sunday School with other local churches, and assisted in organizing a church at Port Perry, which was part of his circuit which also included Scott Township and Gwillimbury. During his term in Uxbridge he was appointed Superintendent of Public Schools. The Dowlings' first two children were born there as well. It was a rewarding mission for him. He drew large congregations and he and his wife's enthusiasm soon made them beloved by the people.

After four years, discouraged over the loss of members who moved away, and mounting church debts, Rev. Dowling accepted a call to a larger, older church in Haldimand (Wicklow) in 1868. His charge there included the Townships of Seymor and Stirling. Some time later he learned that his successor in Uxbridge had not done so well there and left the congregation without a pastor. He returned to Uxbridge in 1871 and stayed for seven more years.

In the meantime his congregation had suffered a significant loss of membership, though the town's population had increased and times were booming with the completion of the railroad. His workload increased with the task of rejuvenating his congregation, and he carried the additional burden of his wife now in failing health. Times were still difficult for a rural clergyman with a growing family and he had to rely on his art work again to supplement his income. It was during this period that he painted some of his major panoramas, working mostly at night by oil lantern, so as not to interfere with his pastoral work. At one point he

was ready to quit due to overwork and other hardships, but his congregation built him a new house as an inducement to stay. An article in the *Uxbridge Times* of May 23, 1878 reads: *By special request, the Rev. J. T. Dowling will deliver an illustrated lecture entitled, voices from the Tabernacle, in the Ontario Hall in this village on the evening of Monday, June 3.*

In 1878, after a total of eleven years service to the area, Dowling again left Uxbridge, and moved to Stirling with a salary sufficient to live upon". He regretted having to make the move, saying it was like leaving home". Some time later, being three months behind in his salary payment, he was again forced to take up his brushes and palette and paint another panoramic series, which he connected to a previous set to illustrate more lectures. Another son was born in Stirling, bringing his family to six children.

Rev. Dowling was invited to participate in an anniversary service in Uxbridge in April 1882, where he renewed many valued friendships. Soon afterward he moved to Colborne, where he became fast friends with Dr. Thorburn, his family physician, whom he referred to as *a kind and constant friend . . . a Christian gentleman* and who, although not a Baptist, was a Mason. Dowling's life was still very difficult, with many small communities to serve, involving a great deal of travel over rough roads in all weathers, by horse and buggy and sleigh. He and his wife both suffered from ill health while in Stirling and Colborne.

In 1893, Dowling went to northern Manitoba for a short stay. He found conditions very difficult and trying up there, returned to Ontario that fall and again settled in Colborne. He made one more trip to Uxbridge that year to preach at an anniversary service. There is some evidence to indicate that he resided in Colborne until 1894 and possibly 1897. Somewhere around that time he accepted a call to Ingersoll in southwestern Ontario. He appeared to have been eased out of there after a short time and went to Woodstock. Soon afterward he was forced into retirement and struggled for years in debt and poverty.

He found some pastoral work in the oilfields of western Ontario in 1900 but resigned the following year because of what he called *financial and religious neglect*. He did supply work at Petrolia, Windsor and Sarnia, residing in Petrolia.

He continued with his artwork as well between assignments, thus managing to eke out a meager living. He died at Petrolia in 1913 at the age of 78.

The Freemason

James T. Dowling was initiated into Masonry on November 27, 1868 in Colborne Lodge No. 91, Colborne, Ontario. He passed to the Second Degree on December 28, 1868, and was raised to a Master Mason on February 26, 1869. he was elected Chaplain in 1871 but resigned in June of that year, when he moved back to Uxbridge. Colborne Lodge presented him with a silver plate as a farewell gift. He affiliated with Zeredatha Lodge No. 220 in Uxbridge in October 1871 and was elected Chaplain of Zeredatha in 1872 and 1873. He became Senior Warden the following year and was elected Worshipful Master of Zeredatha in 1875. He resigned when he left Uxbridge again in May 1878. W. Bro. Dowling's signature is still quite legible in Zeredatha's *Tyler's Book* for 1875. His presence in Lodge as Past Master is also recorded in the earliest Minutes of Zeredatha extant, dated December 27, 1877. W.Bro. Dowling's value to the Lodge was recognized early on, as evidenced by the following item in the *Uxbridge Journal*, dated October 26, 1871:

PRESENTATION. An interesting ceremony took place on Monday evening last at the regular meeting of Zeredatha Lodge, No. 220, G.R.C. For some time past it has been felt that some suitable recognition of the labours and services of the Rev. Mr. Dowling in connection with this Lodge were due to that gentleman. Accordingly, he was made the recipient of a complimentary address and a purse of \$30 on the evening above-mentioned The Rev. gentleman then made a feeling and suitable reply, thanking the donors for their generosity and warm-hearted address.

It is interesting to note that during Rev. Dowling's second sojourn in Uxbridge, the railroad had been completed and it was not unusual for Masonic Brethren from as far away as Whitby to come up to visit Zeredatha. On occasion, when the Lodge meeting or festivities ran a bit late, the conductor would hold the train until the brethren returned.

Upon moving to Stirling in 1878, W.Bro. Dowling affiliated with Stirling Lodge No. 69 in August of that year. He served as Chaplain there for several years and was made an Honourary Member. He affiliated with Colborne Lodge No. 91 in 1883, serving as Chaplain there from 1884 to 1894. He also served as District Chaplain for Prince Edward District in 1891. He re-affiliated with Zeredatha Lodge No. 220 in 1908 and remained a member until his death in 1913. Another unfortunate effect of Dowling's financial difficulties over the years was his suspension from both Zeredatha and Colborne Lodges for non-payment of dues.

DOWLING'S ART

The Masonic Perspective

While in Colborne, Rev. Dowling became quite ill and was unable to afford the needed medical help. Members of Colborne Lodge provided the financial aid to restore him to health. As a means of thanking them, he painted three pictures or charts which were hung in their Lodge and used as Tracing Boards. This is one example of the Masonic association with much of his art. Many of his paintings hang in various lodge rooms, while others are in private homes.

The notes which follow are my own interpretation of the fourteen paintings with Masonic themes, which were probably painted by W.Bro. Dowling during the 1870s for Zeredatha Lodge, and now hang on the walls of its lodge room. The paintings themselves were varnished over some years ago by a zealous member of Zeredatha, to preserve them. Unfortunately this turned them quite dark over time. The Lodge has had some restoration work done and many of the paintings are now improved. These notes are based on my own limited knowledge and research of the subject matter, and I take sole responsibility for them. They are included here as references to the primary segment of Dowling's Masonic related artwork. I have inserted a few sample reproductions of the paintings described.

NOTES ON DOWLING PAINTINGS IN ZEREDATHA LODGE ROOM

1. The female figures shown in the first painting are believed to represent the Four Cardinal Virtues: *Temperance* (the wine in the goblet symbolizes restraint in prosperity); *Fortitude* (the shield and armour symbolizes arming the soul against adversity); *Prudence* (the spyglass shows a clear perception with a view to the future, the mirror symbolizes reflection before important decisions); and *Justice* (with its balance, indicates a rendering to each without distinction, that which is due. These symbols are believed to have been taken from the old Third Section of the Junior Warden's Lecture on the Tracing Board in the First Degree.

2. The veiled figure shown here may be representative of the candidate not yet fully restored to light. The key with the letter "S" on it, held to the mouth, represents the tongue as being the true key to a Mason's secrets, presumably held in the locked box shown. As far back as 1696, the *Edinburgh Register House MS* referred to a *weel hung tongue* as the key to their Lodge. The *Volume of the Sacred Law* in the margin, represents Truth and Light, and it is on this volume, held sacred

by Masons of all faiths, that candidates take their solemn obligation. The *Book of Constitution* represents the landmarks, rules, ancient charges and fundamental principles of our Order. It also sets out the duties of our officers and the rights and privileges of members. Shown also is the Tyler's sword, which is carried in processions that include the Grand Master, symbolically to protect the *Book*. The sword pointed at the heart is believed to represent one of the Points of Entry mentioned in the examination of a candidate for the Fellowcraft Degree, referring to *the point of a sharp instrument extended to my naked left breast*.

3. The third painting depicts an angel holding a book and a scantily clad workman. It appears to represent the light of knowledge being imparted to the young man, probably an Entered Apprentice, from the book which may well be the Volume of the Sacred Law. Some working tools of a Mason are shown, including the compasses, gavel, chisel and 24" gauge, some of them being the working tools of the Entered Apprentice. The rule indicating admonition and instruction during each 24-hour day; the gavel reminding him of the need for exertion in labour; and the chisel denoting perseverance to attain perfection. The tools and other symbols depicted in the margins of the painting show the implements involved in his initiation and progress in Masonry. The lambskin apron being his first gift, symbolizes innocence and purity.

4. The next painting illustrates the seven liberal arts and sciences, viz. *Grammar, Rhetoric, Arithmetic, Logic, Music, Geometry and Astronomy*, which are illustrated in the Fellowcraft Degree. We can see the symbols and implements of each one shown in the picture. The seven steps too are illustrated, symbolizing the seven officers who make a lodge perfect and the seven years it took King Solomon to complete and dedicate the Temple at Jerusalem. The celestial and terrestrial globes shown in the margin, are relatively recent to Masonry, as people in ancient times believed the earth to be flat.

5. The fifth painting shows two male figures looking outward and upward, possibly to Heaven. The staff carried by one is in the form of a cross, which could represent early Christian mythology in Masonry, or it may have no particular significance other than the artist's own faith. The man on the right is holding a scroll which may represent building plans, as he also has in his hands a pencil and a skirrit, working tools of a Master Mason. The skirrit, symbolizes the *straight and undeviating line of conduct laid down...in the Volume of the Sacred Law*, while the pencil teaches us that our words and actions are observed and recorded by the *Almighty Architect*. Marginal symbols depict a tracing Board, Rough and

Perfect Ashlars and V.O.S.L. apparently resting upon two staves, within which is contained what I consider to be *The Point within a Circle*. This is an ancient symbol of Creation, with the first Man at the Centre. The Masonic symbol, as explained in the *First Tracing Board*, is *the point from which a Master Mason cannot err*.

6. The next painting portrays Jacob's dream of the ladder going up into Heaven, with angels ascending and descending it, promising him a numerous and happy posterity. The ladder has existed as a symbol of moral and intellectual progress from antiquity. Although in some cultures and faiths the ladder contains seven rounds or steps, which it does in the Masonic Ladder of Kadosh, representing *Justice, Equity, Kindness, Good Faith, Labour, Patience and Intelligence*. However, from early times, the Masonic Ladder has only used three steps referring to the three theological virtues of *Faith, Hope and Charity*. In the margins are shown a tabernacle with incense apparently being burnt in the inner sanctum; a golden globe over water, possibly representing the sun in the firmament; and people standing on a hilltop and in a deep valley. This latter refers to Masonic Lodges traditionally meeting *on the highest of hills and in the lowest of valleys* (Old York Lectures) so that they could more easily see any intruders. The practice goes back to ancient Jewish meetings.

7. The seventh painting shows three operative Masons at work, apparently preparing and cutting stones for building. In the upper left is the Master Mason, studying and interpreting the plans on the tracing board, with the aid of the compasses. Below him appears to be a device for checking the square of the stone's angles. To his right, the Fellowcraft holding a stone up with a crowbar and fulcrum, drives a wedge in with the heavy mallet to split the stone. Below we see the Entered Apprentice possibly learning about his craft or perhaps some moral precepts from a book. Beside him lie a setting mallet and a 24-inch rule. The painting itself seems to represent the three degrees or stages in Masonic development. The illustrations in the margins are quite symbolic in Masonry. The beehive, long an emblem of industry, was common on tracing boards, lodge certificates etc. up to the mid-eighteenth century. An interpretation of the symbol from Thomas Smith Webb, an American Masonic ritualist states in part that as *an emblem of industry, (it) recommends the practice of that virtue to all created beings,...that we should...never ...be contented while our fellow-creatures...are in want*. I have found no reference to incense burners, but there are Masonic references to *Altars of Incense*, on which the altars in many of our lodges

are patterned. It is considered as the most holy place in the lodge, being the place where the candidate *lays his passions and vices, and offers up thoughts of a pure heart to the Grand Architect of the Universe*. The inclusion here of an ark and an anchor is emblematic of a *well-grounded hope and a well-spent life . . . of that divine ark which bears us over tempestuous seas; and the anchor that safely moors us in a peaceful harbour*.

8. Several Masonic symbols are represented in the eighth painting. The sheaf of wheat (otherwise called corn) suspended beside a waterfall is familiar to Masons as a symbol of Plenty. This is also signified by the word *Shibboleth*, an important word in the Fellowcraft degree ceremony, and symbolized here by the soldiers guarding access at the river. The cornucopia and vessels for oil and wine depicted in the margin also denote plenty, while the plumb-line in the upper right is also representative of the Fellowcraft. The large *G* at the bottom of course, is emblematic of *The Grand Architect or Contriver of the Universe*.

9. I believe the key to the ninth painting, which shows four female figures with an infant around a cross, is the Mosaic pavement or carpet at the bottom. The First Lecture tells us that the Mosaic pavement *points out the diversity of objects which . . . adorn the creation*. *The Blazing Star . . . refers us to the Sun*. *The Indented or Tesselated Border refers us to the Planets*. They are emblematic of the comforts and blessings which surround us, but they also remind us of the uncertainties of life. Note that this painting and the next one are quite different in size, colour and tone from the others in the room, and may have been done at a different time. The anchor symbolizes *the hope of glory, or fulfilment of God's promises*, while the cross is the Christian symbol of resurrection to a better life hereafter. The figures then, may represent Masonic widows and orphans, clinging to the symbols of their faith and hopes.

10. The next painting depicts five male figures above the Volume of the Sacred Law, with the square and the compasses with both points visible. This may be a rather loose interpretation. I welcome alternative views on it as well on other paintings. As the VOSL shown here is representative of the Master Mason Degree, so the five figures may be symbolic of the *Five Points of Fellowship* in that degree. From the earliest known explanation of them in *Three Distinct Knocks* (1760), we may conclude that the kneeling man in the forefront is *put(ing) forth my hand to serve my Brother*. The one standing on the right, holding the lamp and parchment of knowledge and stepping forward is . . . *never afraid to go a Foot out of my way to serve a Brother*. Both figures in

front are . . . *kneel(ing) to say my Prayers, I ought. . . to pray for my Brother as well as myself.* The left rear man leaning forward as to press his breast to the other . . . *is to show I will keep my Brother's secrets as my own.* Finally, the middle-rear man has his arm over the other's back to show . . . *that I will always be willing to support a Brother.*

11. Painting No. 11 shows what appear to be the *Three Wise Men or Kings of the Orient* with their entourage, and a group of shepherds following what could be the *Star of the East*. I see no Masonic significance in this, and it may be strictly a Biblical theme, for Bro. Dowling was a Christian clergyman. *The Blazing Star* in the bottom margin represents the Sun . . . *which dispenses its blessings to mankind.* The Setting Maul in the upper left is a symbol of death by violence, while the trowel on the opposite side, represents the *Master of the lodge, who is the cement which. . . binds the brethren together in peace and harmony.*

12. The three pillars shown in the twelfth painting represent the *Wisdom* of King Solomon, which *contrived the fabric*, the *Strength* of King Hiram's wealth and power which "*supported the undertaking*", and the *Beauty* of Hiram Abif's *cunning workmanship which adorned it.* These three pillars symbolically support the Lodge. We find in *Three Distinct Knocks* (1760) that the *Wisdom* Pillar represents the Master in the East, the *Strength* Pillar, the Senior Warden in the West, and the *Beauty* Pillar, the Junior Warden in the South. The figure in the lower margin illustrates the symbol of Pythagoras' notable *Theorem or Forty-seventh Proposition of Euclid* which has been adopted as a *significant symbol of Freemasonry.* The working tools (skirrit, pencil and compasses) of a Master Mason are shown in the upper margins, possibly as implements of the work being planned here by our three Grand Masters.

13. The five pillars which appear in the next painting represent the *Five Noble Orders of Architecture* referred to in the Lecture on the Tracing Board in the Second Degree. They are: *Tuscan, Doric, Ionic, Corinthian and Composite.* These in turn are symbolic of the Five Officers who hold a Lodge, namely the Master, Senior and Junior Wardens and two Fellowcraft. Along with this representation are shown in the margins, the working tools of a Fellowcraft: the square, which in speculative Masonry teaches *morality*; the level which teaches *equality*; and the plumb rule, which teaches *us justness and uprightness.*

14. The scene in the last painting in this series shows a young man contemplating a book which is atop a broken column, emblematic of the death of our Grand Master Hiram Abif. Behind him stands the Angel of Death, with his scythe and hourglass. The figures are standing on a

platform atop three steps, perhaps symbolic of the three stages of life: youth, manhood and old age. I believe this scene to be symbolic of that part of the Third Degree ceremony, when the candidate is faced with his inevitable destiny. The scythe and the hourglass with wings are again depicted in the margin and symbolize the fleeting of time. In the lower margin we see a dove with a sprig of evergreen, reminding us of the immortality of the soul.

There are examples of Dowling's art known to have been presented to other Masonic Lodges. Trent Lodge No. 38 in Trenton has a set of charts similar to those done for Colborne Lodge. Another set hangs in Craig Lodge No. 401 in Deseronto. This set may have been obtained through R.W.Bro. Rev. Robert Craig, the Lodge's first Worshipful Master, who was a Presbyterian minister and Grand Chaplain at the time W.Bro. Dowling was District Chaplain, so they were likely acquainted.

The Religious Perspective

Much of Dowling's art had religious themes. As a Baptist Minister he made use of his artistic ability to illustrate lectures he presented in various Ontario centres such as Cobourg, Uxbridge, Toronto, St. Catharine's, Niagara Falls, Paris, Chippewa, Thorold. He painted several sets of panoramic scenes on canvas, illustrating such topics as *Biblical Antiquity*, *The Vision of Creation*, *Voices from the Tabernacle*, *Voices of Stories*. He answered critics who questioned his artistic endeavors by arguing *The Lord gave me this talent and can I not use it in some way for His glory?*

One of these huge sets of panorama is in the custody of Zeredatha Lodge. It comprises about fifty scenes in all, some of them showing Biblical scenes and others depicting historical and mythological scenes of ancient Greece and Rome and other lands of antiquity. The dimensions of these paintings, which are wound on two large wooden spools, are seven feet in height, with a total length of almost four hundred and fifty feet. They are known locally as *The Dowling Scrolls*, and have been publicly displayed several times. (Descriptive notes written by Rev. Dowling, together with sample reproductions, can be seen in the Appendix.)

The Artistic Perspective

From the viewpoint of artistic merit, this author is not qualified to pass judgment. I can say as a lover of art however, that the work of Rev. Dowling which I have seen certainly has artistic merit. It shows the years of self discipline in developing his painting ability as well as his innate

talent. Experience and maturity in the use of oils is evident. But what really stands out in his local work is his extensive knowledge of Masonic heritage and symbolism, and of Scriptural history and mythology.

Historical Perspective and Value

Dowling's art has some historical significance in two respects. First is the actual content of some of his work, i.e. the historical and biblical scenes. However these may not be of much historical value due to the probability that he copied much of it from other works. Although some may have come from his own imagination; we may never know. We do know however, that he never travelled to the Holy Lands and other places shown in his paintings, so they were not done on site.

The other aspect of his art's historical value is its importance as part of the community's heritage. Rev. James Dowling spent a total of eleven years in the service of Uxbridge Baptist Church, the Public Schools, the Masonic Lodge and the community of Uxbridge generally. There are other works in other locales as previously mentioned. Here we are concerned with his work as it relates not only to Zeredatha Lodge in particular, but also to local religious and historical interests and the community as a whole. Dowling's art is something worth preserving, but it will require concern and effort on the part of community organizations to prevent its loss to the ravages of time and neglect.

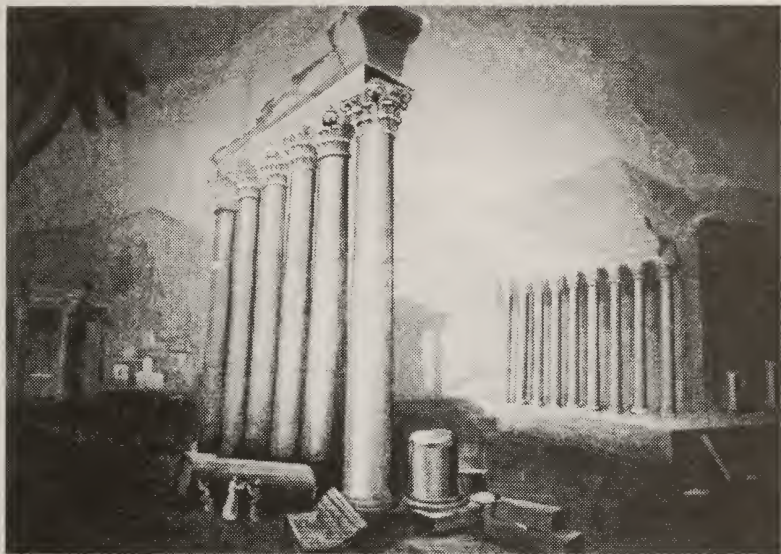
APPENDIX

CAPTIONS AND NOTES ON DOWLING SCROLLS

(Numbered according to photo designations)

Author's Note: *I have not made any editorial changes in the notes contained in this Appendix, although I have corrected typographical errors found in their transcription. I have tried to present them here just as I believe Rev. Dowling had written them on the reverse side of his canvas, over 130 years ago. Some of the notes have become illegible, and I have attempted to identify those scenes. They are marked with an asterisk (*). Viewers opinions on such scenes would be welcomed. I have included a few sample black and white reproductions here, as well.*

1. **BAALBEK** An ancient centre of Baal worship, situated on a main caravan route from Tyre to Damascus. Greek architects and Rome's imperial builders made Baalbek one of the wonders of the Mediterranean world. Most imposing are the Temple of Bacchus with its 52-foot Corinthian columns, and the lofty Temple of Jupiter Hadad, six of whose 54, columns, 60 feet high, remain as reminders of the Roman builders.



1. Baalbek. An ancient centre of Baal worship

2-3. **DAMASCUS** Capital of Syria, it is the world's oldest city having continuous habitation. Damascus prospered under Greek and Roman control. The most important building in Damascus is the Great Mosque. Since the eighth century A.D., a Moslem shrine. It still shows above its south door the Greek inscription "*Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations*".

3-4. **ANTIOCH** On the Orontes River, 20 miles from the Mediterranean, it was once an inland seaport. It was a melting pot of East and West with a bad moral reputation. Paul and Barnabas started their missionary journeys from here, thus making Antioch important in the development of the Christian church.

5. **PATMOS** An Aegean island visited by John the Evangelist (Rev. 1: 9) and was the scene of his visions recorded in Revelations.

6. **SMYRNA** An important Aegean port of Turkey, and seat of one of the "*Seven churches that are in Asia*" to whom the Book of Revelation was addressed. It was founded by the Greeks in the 12th century B.C. and had grown rich on trade between Asia and the West.



CORINTH. The scrolls are continuous; SEVEN FOOT in height, 450 foot in length! Almost unbelievable.

7-8. **CORINTH** Capital of the Roman Province of Achaia; refounded as a Roman colony by Julius Caesar (46 B.C.). Its matchless situation at the south end of the narrow isthmus connecting continental Europe with the Peloponnesus brought it wealth, accompanied by corruption, such as Paul denounced in his first Epistle to the Corinthians.

8-9. **EPHESUS** One of the great cities of the eastern Mediterranean, it was a transportation junction between east and west. It was another city of Asia to which Paul brought his message of Christianity.



10. **ATHENS.** A great world centre of learning and artistic attainment.

10. **ATHENS** Beginning in 600 B.C., it quickly became a great world centre of learning and artistic attainment. The acropolis, a hill 500 feet high, became a religious centre, with glorious temples dedicated to Athena, the city's patron goddess. During Paul's second missionary journey, he stayed many days in Athens but was not successful in starting a church.

11. **ARCH OF SEPTIMUS SEVERUS** The triumphal arch is characteristic of Roman architecture. A triumphal arch is usually built after a great conquest.

12. **TEMPLE OF SATURN, ROME** Saturn, the god of sowing or seed, was worshipped by the Romans and Greeks. The remains of his temple still dominate the west end of the Forum. It was the oldest recorded building in the Republic of Rome.

12-13. **COLOSSEUM** An amphitheatre inaugurated by Titus in A.D. 80, it seated 40,000 to 50,000 persons.

14. **FESTIVAL OF SATURNALIA** Originally held on December 17, it was extended first to three, and eventually to seven days. The date has been connected with the winter sowing season in Italy. All work and business were suspended. The streets were infected with a Mardi Gras madness. Presents were exchanged, principally wax candles. The influence of Saturnalia upon the celebrations of Christmas and New Year has been direct.

15-16. **VESTAL VIRGINS** Vesta was the Roman goddess of the hearth. The public worship of Vesta was in the care of the Vestal Virgins, whose obligations involved keeping the sacred fire and maintaining their vow of chastity.

17-18. **BUILDING** *The Great Pyramids.

19-20. **TRADE**

20-21. **ROMAN GENERAL** Publius Cornelius Scipio planning his campaign.

22-23. **HANNIBAL** A great Carthaginian general, who attacked the Roman Empire through Spain and across the Alps with 40,000 troops and 38 elephants. He took the Romans by surprise and was able to capture much of northern Italy. His losses in men were great and he couldn't get supplies from Carthage (North Africa), and the Romans soon regained their territories and defeated Hannibal.

24. **THE VICTORIOUS GENERAL** Returns in triumph.

25-26. ***BURNT OFFERING** A multitude worships before the Altar as the High Priest offers a sacrifice.

27-28. **SAMARIA** Situated on an easily defended hill and overlooking the chief north-south trade route through the hill country, the city of Samaria was the capital of the Northern Kingdom (Israel). Jesus often avoided Samaria because of its Hellenistic culture, its worldly materialism and its lack of concern for spiritual progress. Yet it is recorded (Luke 17:1 I-19) that in a Samaritan village, He cleansed ten lepers, one of whom came back to thank him.

29-30. **DEAD SEA** 46 miles long with a maximum width of 9½ miles, it has a mean depth of 1,200 feet, which makes it the lowest sheet of water in the world. The saline content of the water is five times greater

than that of the oceans. No fish can exist in the Dead Sea. The edifice, apparently a temple, built into the cliff at the left of scene 30, has not been identified.

31. * These are believed to be the temples built into the cliff face at Deir el-Bahri, in Egypt.

32. * This could be a scene in the Negev Desert.

33. * Possibly a small town on the Sea of Galilee.

34-35. * I believe this scene is the *Columns of Necropolis* at Dendare, from the Old Kingdom in Egypt.

36. * These large stone figures are the *Memnon Collossi* at Thebes on the Nile: site of the Temple of Amenophis III.

37. *

38. *

39. * I believe this is part of the core of Jerusalem, showing a section of the old cisterns, used for collecting water.

39a. * A view of Jerusalem from a distance.



40. JERUSALEM. A holy city for Christians, Jews and Moslems.

40. **JERUSALEM** A holy city for Christians, Jews and Moslems. The Mount of Olives is in the foreground. The Dome of the Rock (at centre of the wall) is a seventh century Moslem shrine built on Mount Moriah, traditional site of Abraham's offering of Isaac. This sacred ceremonial rock was also the Holy of Holies in Solomon's and Herod's temples. Moslems today believe that at the judgement, God's throne will be located on this rock. To the right and behind the Dome of the Rock can be seen the Church of the Holy Sepulchre. This is the most historic shrine in Christendom, as it is built on the site of Calvary and adjacent to the garden of Joseph of Arimathea, in whose *new tomb* Jesus was laid.

41. **VALLEY OF JEHOSEPHAT** This is part of the wide Kidron valley extending between the plateau where Jerusalem lies and the Mount of Olives. This valley is believed by many Christians, Moslems and Jews to be the site of the Last Judgement. (2 Chron. 20)

42-43. **VALLEY OF HINNOM** It lies south and west of Jerusalem. This valley formed the boundary line between the territory of Judah and that of the tribe of Benjamin. It separates Mount Zion on its north from "*The Hill of Evil Counsel*" and the Plain of Hephaim, west of Jerusalem.

44. **JERUSALEM DISTANT** *O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her: How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not.* (Matthew 23:37)

45. **JOPPA (JAFFA)** This city is situated on the Mediterranean Sea, 34 miles northwest of Jerusalem. (It is now part of the modern Jewish harbour city of Tel-Aviv, the first capital of the modern state of Israel). Until modern times, it lacked a safe breakwater in an adequate harbour for large ships. For centuries cargoes had to be "tendered" ashore in heavy skiffs; manipulated through heavy surf by the famous Joppa boatmen, who chanted to the rhythm of their oars.

Author's Note: The sentence in parentheses must have been added, as the State of Israel did not exist in Dowling's time.

46-47. **SHECHEM or NABLUS** A city in the hill country of Ephraim, 41 miles north of Jerusalem. It was one of the chief cities of Canaan. Mount Gerizim, overlooking it, was called the "Navel of the land". It was the first place visited by Abraham, although it was associated primarily with the northern tribal heroes, Jacob and Joseph.

47-48. **LAKE TIBERIAS or SEA OF GALILEE** A fresh-water lake in north Palestine and an integral part of the Jordan River waterway. Boats engaged in fishing and transportation between the many lake towns around its shores. The demand for carpenters in shipbuilding may have

led Christ to change his residence from Nazareth to Capernaum. His close association with the sea made Jesus familiar with boats, navigation and fishing.



49. NAZARETH. Childhood home of Jesus.

49. NAZARETH Nazareth was the residence of Mary and Joseph when they journeyed 85 miles south to Bethlehem for the Roman census. It was the childhood home of Jesus, where He received the religious training afforded by his home and synagogue.

50-51. BETHLEHEM A city south of Jerusalem, overlooking a main highway to Hebron and Egypt. A steep valley drops from the south side of Bethlehem's rock spine down to the Dead Sea. A walled town even in David's time, its substantially built houses along narrow streets, reveal how the prosperous settlement may have looked when Mary and Joseph applied for lodging at the over-crowded inn.

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REVIEW No. 1 by Bro. Raymond S. J. Daniels

Thomas Carlyle, the nineteenth century Scottish essayist and social historian observed that *History is the essence of innumerable biographies*. We are much indebted to Bro. Woodland for providing this illuminating biographical sketch of the Reverend Bro. James T. Dowling.

Any worthwhile project in historical research stimulates interest in the subject, animates curiosity in the student, inspires further study, and points the way to pursue supplementary inquiry. This paper is valuable both in the interesting information it provides and for the absorbing questions it raises. We are grateful to Bro. Woodland for providing us with a solid core of information.

On a very simple level, we wonder about the mechanics of how these panoramic scrolls were employed: how they were physically displayed as visual aids illustrating the series of lectures on *Biblical Antiquity*. The village halls in which Bro. Dowling delivered the lectures were such as size that he must employed assistants to unroll the scenes as he spoke. How were the scenes lit for the audiences to enjoy during evening presentations before electrical lighting was available?

We learn from Bro. Woodland's paper that after leaving Colborne in 1897 for Ingersoll, Woodstock, and Petrolia, Dowling *continued with his artwork ... between assignments, thus managing to eke out a meagre living*. In addition to the paintings catalogued by the paper in Zeredatha, Colborne, Stirling, Trent, and Craig Lodges, one wonders if further examples of his biblical illustrations or Masonic allegorical paintings await discovery in any of the Masonic lodges in southwestern Ontario--particularly Petrolia No. 194 and Washington No. 260, the lodges in Petrolia in the community where he resided during the last years of his life (1900-1913)? There may indeed be many more Masonic treasures--charts and tracing boards--yet to be brought to light.

I was most fortunate to enlist the assistance of W.Bro. Richard E. Deichert, a Past Master of Petrolia Lodge No. 194, who has taken an interest in the subject. The minutes of Petrolia Lodge record that the Rev. Bro. Dowling preached at a Divine Service held by the Lodge, and at his death in 1913, the lodge conducted a Funeral Service for him. W.Bro. Deichert has located W. Bro. Dowling's grave in Hillsdale Cemetery, Petrolia (Section B, Lot 224), where his wife, Ann Lee Dowling (born Niagara Falls, April 8, 1842, died Petrolia, September 22, 1914) and one son, Harry Lee Dowling (born Stirling, August 19, 1879, died at Petrolia, April 24, 1904) are also buried. The paper notes that two children were born during the first years in Uxbridge between 1864-1868, and that

another son (presumably Harry Lee, named above) was born in Stirling, bringing his family to six children. Bro. Deichert informs me that the name Dowling was known in Petrolia as late as 1950. All of which raises another question. Are there any living descendants of our worthy brother? *The Dowling House* was situated at 4182/4186 Dufferin Street Petrolia.

It is a sobering and humbling to be reminded of the accomplishments that such men as W.Bro. Dowling achieved through industry, perseverance and diligence, earning for and by themselves the honourable title "Self-educated Man". Although *He quit school at the age of 15*, his education continued, clearly demonstrating a distinction between process (schooling) and product (knowledge) often misunderstood in our day. He learned early in life that *Once you can read, all worlds are open to you!*

In the decades bracketing the turn of the twentieth century (the culmination of Victorian period) men read voraciously and studied assiduously. In the cities and small towns of Ontario, The Mechanics Institute provided reading rooms, organized educational classes and sponsored weekly lectures for *middle classes, working men, and intelligent mechanics*. As an example *The Harnisworth Self Educator: A Golden Key to Success in Life*, edited by Arthur Mee and published in 1906 shows a range and variety of topics that are astonishing in their comprehensive coverage.

Finally it is intriguing to inquire into the choice of *Zeredatha* for the name of this venerable Lodge, and to speculate on the possibility that it may have been inspired by this scholarly and artistic pastor. W.Bro. Roland Hudson's history of the Lodge gives no hint as to the reason for the choice. Clearly, all Freemason's know the Biblical reference to *Zeredatha* made in the Senior Warden's Lecture in the Second Degree, and significantly, the Chapter of Royal Arch Masons No. 135, warranted in 1904, in Uxbridge is denominated *Succoth*.

REVIEW No. 2 by R.W.Bro. Edmund V. Ralph

The story behind the acknowledgment directed at me by Robert Woodland is that in the early eighties I started to research Rev. James Thomas Dowling. In my work I found in the Baptist Church Archives in Hamilton an autobiography which Dowling had written approximately one year before his death. From my discussions with the Uxbridge museum curator Allan McGilvray in 1985, a copy of the autobiography was deposited in his collection in the event that someone else may want to follow up on him and of course Bro. Robert Woodland has done just that. I compliment him on the job that he has done in this paper, and I would recommend that the autobiography be included in his bibliography, because someone may want to follow up on his paper.

The first part of Robert Woodland's paper is about Dowling biographical details and this represents a good summary and I would like to make a few comments. *Nemo* is a Greek word meaning a small grove of trees. I think this was his *nom de plume* for his biography and not his paintings. I recall that his descendants who I interviewed did not know about this name. They informed me that it was his practice to sign only the back of his paintings and I have yet to see this name on a painting.

For purposes of emphasis I would like to bring out a few further points:

Dowling says: *Nemo (was) in preference to the frequent use of the pronoun which is not pleasant to myself--or my name which would be still less so, both securing at time to envoys of egotism.* Dowling was a very modest, humble man. Dowling says *my aim has been to be right--and especially, right with God.* Dowling was a devout man.

Dowling was not selfish, egotistical or superior. Dowling says *I had to contend with every disadvantage: want of means, want of education, want of sympathy, want of unity within. Only the grace of God and deep conviction of the truth and supreme authority of God's word were the impelling forces to toil on with few and imperfect helpers.*

There is no doubt that Dowling and his family lived in genteel poverty. This is worse than when a person acknowledges his poverty. What would Dowling have done if he did not have his painting skills to rely on. He had a very deep faith.

I fail to understand a church hierarchy that does not pay a man for six months, when his annual salary to raise a family on was \$300 per year. Did the Church hierarchy of the day approve of his involvement in Freemasonry? He writes . . . *there were those who were quite ready to criticize the fact of his having become a Mason--yet he never found this fact interfering with his duties or with his spirituality.* Further on he says

he never found in the order (Masonic) anything that was detrimental to true moral or citizenship. Although Dowling was sent to Woodstock to teach in the Baptist college, I do not think the church hierarchy ever recognized him for what he accomplished in his parish work.

Reverend Dowling was suspended from Masonry for non-payment of dues. I do not understand the action of suspension in Dowling's case. I think we modern Masons can learn a lesson from this suspension when Dowling was such a believer in Masonry.

On the subject of Dowling's Masonic career it should be pointed out that he was a Royal Arch Mason. When researching a Mason, the Grand Lodge records are an excellent source and every Mason is encouraged to use them. My only hope is that the computerized records will contain the same detail as the hand written records.

I am quite aware that Robert Woodland's paper confines itself only to Uxbridge and Zeredatha Lodge No. 220. But we should acknowledge he read that the significance of Dowling's contribution to Freemasonry in this jurisdiction is his creation of the Masonic Tracing Boards that exist in some of the Lodges that have been referred to by Robert Woodland. It is not entirely the 480 foot scrolls we saw today.

Mr. McGilvray confirms in a letter to me in 1985, that he had found smaller scrolls about 50' long and 4' high with the rollers still attached. I would be interested in knowing if Bro. Robert Woodland could tell us if these are still in existence.

I should inform you that there were was another set of about ten or twelve paintings with Dowling took with him to Pretrolia. I feel he considered them his best. These were as large as 18' x 20' and all religious themes.

The second and third parts of the paper relates to the interpretation of the small paintings here in Zeredatha Lodge and the scrolls. I am really not able to comment on the symbolism or the interpretation of these paintings. I feel though that Bro. Robert Woodland deserves many accolades for his detailed study and interpretation of them. From reading Bro. Woodland's description without the images, I believe that he is saying they are Masonic with a religious background. I suspect that Dowling also mixed his religious and Masonic lectures and in those days that was acceptable practice in Masonry.

I congratulate Bro. Woodland on his paper and the knowledge he has given to us on Rev. Dowling, but as I said at the start it is an excellent study on a very talented and devoted man and Mason who gave generously of his talents to Masonry.

RESPONSE — Review No. 1

First of all, I want to express my appreciation to Bro. Raymond Daniels and R.W.Bro. Edmund Ralph for the generous and positive comments they made about my Paper, also for the helpful and informative suggestions they put forward. I just have a few remarks to make in response to them.

Bro. Daniels wondered about the mechanics of the Dowling scrolls when taking them on a lecture tour. After he has seen them he may wonder even more, as we all do, for I believe I heard our W.M. Joe Davey ask on Monday night for about eight volunteers to move them from the lodge hall to the high school. Rev. Dowling must have had many helping hands. We have no record of any details of their handling them.

There may well be some of Dowling's artwork in lodges of southwestern Ontario. However, my research was confined to the rural south-central area of the province.

I am grateful for the additional biographical details provided by W. Bro. Richard E. Deichert. I believe that R.W.Bro. Edmund Ralph also has some knowledge of Dowling's descendants who were living in the Windsor area some years ago.

As to his conjecture on the possibility of Bro. Dowling's influence on selecting the name for Zeredatha Lodge, I am somewhat dubious. Rev. Dowling had not yet become a Mason during his initial residence in Uxbridge (1864-68), but was initiated into Colborne Lodge No. 91 in November 1868, after leaving Uxbridge.

RESPONSE — Review No. 2

I admit to my oversight in failing to include Rev. Dowling's autobiography in my bibliography. I must have reasoned that it was unnecessary because it wasn't a published document. However it was a primary source for my material and will be included in the finished version.

I thank Bro. Ralph for his definition of the term "*Nemo*". I confess to a lack of further research after failing to find it in two encyclopedias.

Rev. Dowling was a devout and humble man. But he also appeared to suffer from a lack of self esteem and possibly a touch of self pity, which did not deter him from doing a tremendous amount of good, and earning the love and respect of his parishioners and his fellow Masons.

I was pleasantly surprised to find from this critique that Dowling had also been a Royal Arch Mason, which shows that perhaps my research could have gone a bit deeper.

Bro. Ralph has really piqued my interest in the Tracing Boards painted by Bro. Dowling for Colborne and Craig Lodges. I must visit them and view these works for myself, preferably in company with someone more knowledgeable than I of their content and symbolism.

JACOB'S LADDER

by V.W.Bro. G. Reginald Cooper
Preston-Hespeler Masonic Temple, Cambridge, Ontario
Wednesday, September 23rd 1998

JACOB'S LADDER

First, let me say, my brethren, that seldom is a man so honoured as when he is asked by his peers to bring further light, which should be the constant quest of all Masons. And so, how delighted I am to be here with you on this occasion, to share with you a little Masonic history and a time of quiet contemplation. At the outset of any dissertation or indeed of any study, one quickly realizes that our knowledge of any subject is governed by a horizon which steadily recedes as we advance toward it.

I believe that this story is unique as the basis of the parable, because that's what it is a parable, that is, it is to be found in the Old Testament as part of the Pentateuch. The telling of religious truths, by means of a parabolic expression, is not to be found solely in the Gospel of Jesus Christ; This parable is found in the first book of the Old Testament, Genesis, in chapter 28. Isaac's second son Jacob seemed to be an improbable choice to embody the fulfilment of God's promise to the Nation Israel--but, it was to be.

Jacob, it is believed, was born sometime between the year 2000 and 1700, before the Common Era. His father, Isaac, seemed an improbable choice by God to fulfil his promise to the Israelites to find them a promised land. His mother, Rebecca, had been barren for the first 19 years of their life together before she then became pregnant with twins (a fact which she deduced without the benefit of ultrasound or X-ray), telling her husband that they were quarrelling in the womb.

Esau was born first, and so became the elder. The carrying was so upsetting to Rebecca that she cried out to Yahweh, *If it is thus, why do I live?* She sought an oracle from God, who told her, or at least implanted in her mind, that she was carrying the leaders, of two nations. Well, you remember the story about how Jacob felt cheated in life because his brother Esau, being born first, had the birthright to their father's

possessions, according to Jewish Law. We are still in Genesis, in chapter. 27 and 28, where Jacob with the help of his mother, tricked his hungry brother. Esau would qualify as a Mason on that score alone--being hungry I mean. As I say, he talked him into selling the birthright for a mess of pottage, which was a thick lentil soup, with a smattering of game.

This pleased Rebecca as Jacob was her favourite--not only was he to become the patriarch of the entire nation of Israel, a promise originally given to Abraham and, by inheritance, to Isaac. Jacob's *perhaps* deceit was part of a Divine plan. So he tricked his brother, Esau the Hunter, into selling him his birthright for a mess of pottage.

Jacob was a tiller of the soil so they were probably his lentils. To shorten this episode somewhat, we will conclude with the final part of this tale which was enacted by sly Jacob when, on the advice of and with the help of his mother, he donned an animal skin so that his father, who was almost blind, thought he was indeed giving his blessing to Esau, who was a hunter and a woodsman and hence would have had rougher skin than Jacob, who was an agrarian. But, *do* read for yourself--it's all found in Genesis 27.

The story becomes important to us as Masons, as Jacob is urged by his mother to leave his father's home and go to Haram, the area lying north of Mesopotamia, where her brother Laban lived to find a wife. To bring new blood, so to speak, into the greater family. Stopping on his way, he rested for the night using some pile of stones for a pillow--no wonder he dreamed--but it is fortunate that he did, because the dream was about a stairway. It must have been a *stairway*. How else could angels ascend and descend a ladder simultaneously? However, the essential element is that it connected the earth to heaven. So, in reality, we can have a direct contact with the Great Architect. *As Masons, we know we can.* Do we not speak in our dicta about our daily supplications --of course we do. For our Brethren who have the Qur'an as a V.O.S.L., see references to Jacob (Yacob) in Surah 2:132, 133; also in Surah 6:84, Surah 19 to 49 and Surah 21-72.

So we see that Jacob is and was an important figure of not only the Hebrew nation but of the Muslims as well as the Christians.

Jacob's Ladder is, of course, central to the Junior Warden's lecture in the first degree. We hear him say *The covering of a Masonic temple is a canopy of diverse colours even the heavens. We hope to arrive at the summit, by the assistance of a ladder, in Scripture called Jacob's Ladder.* He goes on to say that *this ladder has many staves, or rounds, but there*

are three principal ones, namely: Faith, Hope and Charity: Faith in the G.A.O.T.U., Hope in Salvation and Charity toward all men.

It is fitting, is it not, that the ladder, a common tool so central to all workmen, even today, has been so evident, in an allegorical sense, not only in the Old Testament but also in our Masonic dicta.

For a short while this evening, I thought we might make this beautiful lecture have a still greater significance and meaning to all of us; historically, there was great purpose in its inclusion. However, alas, it has been deleted or deferred, from many lodge workings (including the Grand Lodge of England). For those of us of the Christian Faith, the words Faith, Hope and *Charity* (which is a simile for *Love*), are repeated by Paul, in his letter to the church, in Corinthians chapter. 13:12,13:

For now we see, as looking through a glass darkly, but then face to face. I shall know him as I am known," or, more literally, "I shall know him as I know myself.

And now abideth Faith, Hope and Charity, the greatest of which is Charity, or as I have said *Love*.

If, as we say, Masonry is progressive science, what better symbol do we need than a ladder. You will remember that while the ladder rests on the floor of the Lodge, symbolically it is moved, to rest on the V.O.S.L.. It is the pathway to eternal life, as it was in Jacob's dream For he saw angels ascending and descending, symbolically. You will recall then when the Junior Warden, in his beautiful lecture, turns the candidate's attention to the ladder, and says *This ladder rests on the Volume of the Sacred Law*, where it is indeed placed as I have said earlier in this dissertation.

It is, metaphorically speaking, the pathway to eternal life. Ergo, our ladder rests firmly on the V.O.S.L. By the doctrines contained therein, we are led to believe in the wise dispensations of a divine providence. It follows then, that as we ascend this ladder, figuratively speaking, we arrive at the summit--an ethereal mansion, veiled from human eyes by the starry firmament. It is a veritable fact, that as we ascend a ladder, literally, so greater the extent of our horizon becomes, while the ordinary or mundane foreground disappears from our view.

Are there hidden truths to be found in these passages? There are, I believe, as expressed by our ancient brethren. Albert G. Mackie, that great Masonic expositor, writing in the late 19th century, says that the ladder, Masonically speaking, had seven rounds of note: Well, of course, it still does. They are Faith, Hope and Charity, the sacred ones, and the cardinal, or ordinary, ones of Temperance, Fortitude, Justice and

Prudence, being added to the former three. Further, he says that the latter four, the cardinal ones, were deleted as a matter of convenience. I, however, am inclined to believe that some New Testament cleric, while acting as an important Mason, removed them to lend emphasis to the sacred--Faith, Hope and Charity. So be it.

Happily, they are still with us, and are represented of course by the four adorning tassels, on the corners of our Lodge Room and our referred to, in the Junior Warden's lecture. These tassels by the way were once part of the Mosaic pavement. Indeed, in the East Toronto Temple where I first saw light and, I dare say, in others, the tassels are still evident as part of the pavement.

If we had no more in our V.O.S.L. than this, indeed no more in Masonry than this: *Faith in the Great Architect, Hope of Salvation, and Charity or Love Toward All*, as expressed in his love for us. Complemented by our duties as Masons to love all men, of every race, of every colour, of every clime. Having only this, we would be rich indeed.

This, my Brethren, is the great unique and signal call to all Masons. *Let us never forget it.* We need, I think, to constantly remind ourselves that the central theme of Masonry is the enriching of the human spirit. To be advancing this spirit, we need only to listen to the words of the Junior Warden's lecture. Remember that the distinguishing characteristics of a Free and Accepted Mason are Virtue, Honour and Mercy, leading us to Brotherly Love, Relief and Truth. *We forget these things to our peril*, neglect any of these principles to our detriment. I suggest that, without them, Masonry is ordinary and not the exemplary movement of which we are--of which we should--be proud to call ourselves members.

In another lecture, still ahead, in the M.M. degree the spirit of which I have spoken is highlighted. I speak of Ecclesiastes orated as adjunctive, to the raising from the dead emblematically, as our brother in the place of the G.M. Hiram Abif. The orator concludes in this recitation by saying that body returneth to the earth from which it came, Genesis 2:7 and 19, and *the spirit unto God who gave it* (Ecclesiastes 12:7).

Who is this fellow Cooper anyway--lecturing, sermonizing to us. If it sounds that way, I make no apology.

Well, I have dwelt, perhaps unduly, with the Christian reference to the ladder but this symbol is to be found, as I have said, in many other sacred writings. The number seven is uniquely important, in an architectural sense, to the builders art; and to our present Masonic dicta. Does not seven make it perfect?

Similarly, you can discover in the mysteries of Brahma and among the Cabalists, the mention of the ladder. The Hebrew word for ladder is Sinai, an important word in the Middle East today.

Then we find, according to Mackie, who writes of the Persian Mysteries of Mithras, that there was a ladder of seven rounds, the passage through them being symbolical of the soul's approach to Nirvana - *perfection*. These rounds, were called gates and the candidate was made to pass through seven dark and winding caverns. The process of which was called the ascent to perfection. These rounds, or staves, were made of metal and each of increasing purity, from lead to quicksilver, copper, tin, iron, silver through to the seventh, gold.

Continuing for a moment or two in this mein, we find, writes Mackie, in the higher reaches of Masonry, the Ladder of Kadoshe, that this ladder was represented by seven steps, namely: Justice, Equity, Kindness, Good Faith, Honour, Patience and Intelligence. Other orders refer to the Ladder as the tree of life. I have not explored them in this lecture because I find lots of meat, so to speak, in Craft Masonry.

I sometimes deplore of the seeming singular representation of the builders of the early 16th century as *Stone Masons*. True, there was a predominance of workers in stone, then as there is now, but the other trades also demonstrated their skills in creating ornamentation: Wood carvers, silversmiths, goldsmiths, glaziers, potters and weavers. All of these were craftsmen every bit as much as stone workers. Read of the work of these other craftsmen, builders of Temple of King Solomon, 1st Kings chapter. 6:16 where we find the words, and I paraphrase, *the walls inside were made of cedar . . .* Read on for more evidence of carpentry and metal work--verse 21 . . . *he overlaid the walls with gold . . .*

Metalwork--If, as we say, Masonry is a progressive science, what better symbol do we need than the ladder? Indeed, the builders of ancient days, as well as those of today, would be lost, without the ladder. No builder could build even a relatively simple structure as a house without using the ladder. Is it not interesting that once a foundation is in place, the Masons and all of the other craftsmen then place their ladders upon it so as to elevate themselves as they raise the superstructure and thus complete the edifice?

Some, as I have said, use the ladder as a stepping stone to follow our sublime destiny, of the enhancing of the spirit. My brethren, becoming a Mason is not a destination, *no*, but a launching platform from which we are better able to serve our fellowman.

In this day, when we wonder why our Craft is diminishing in

numbers, might we not look to what made our Craft strong, at least in numbers, a decade or two ago? Yet, it also seems correct to ask in regards to those Masons, who were made in the 60s and 70s, where are they now? The cost of living, perhaps our tastes, which pervade our very being, were not so painfully evident then, as they are today. Those who remain, in the main are only those active P.M.s who are the stay of our Lodges of today.

Maybe in the face of our social events, our hurrying and scurrying around the periphery of our Lodges, we have forgotten to emphasize those very steps of the ladder which we hold so dearly and which, after all, are the basis of our very existence as Masons.

Some here tonight may say, he has propounded Jacob and his ladder to the extreme. I make no apology for this, for I believe that in exploring whence we came, to the fullest of depths as we can muster, we serve the Craft well.

The most important and salient points of Masonry as I see it are contained in the words that we attach to those very staves or rounds of which we are all familiar, and to the adjunct import of our four tassels.

In another study I have researched, entitled *Unworthy Members*, I have quoted that *Some men, though in the Temple, are not of the Temple, they are among us but not with us, they belong to our household but they are not of our Faith. We have sought to teach them but they will not be instructed, seeing they have not received, hearing they have not understood, the symbolic lessons of wisdom are communicated. The fault lies not with us, we have given, but they have not received.* (The above is a direct quotation of course from Mackie and McLennan).

As I ponder the truth, of these words, today we must, I think labour to achieve the truth, which after all, is the beginning of wisdom. *Wisdom never stands still, nor does accepted truth, which is always altered by discovery. Brethren, the world is not as our forefathers believed.*

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REVIEW by R.W.Bro. Jacob (Jack) Pos

When asked to review Bro. Cooper's paper, my first thought was: *Great . . . perhaps I may discover why I was christened Jacob*. Since I was firstborn, I did not have to deceive my father for my birthright, and I knew my mother wished for me great success even if I had to climb a ladder to obtain it. But now Bro. Cooper is telling me there are several rungs or rounds that must be reached on my upward journey. Other authors^{1,2,3} say that some are spiritual and some are material.

When a Mason thinks about Jacob's Ladder in the Biblical sense he visualizes, either from printed references or from the many framed lithographs seen gracing the walls of lodge halls and anterooms, a slightly tapered ladder reaching from the terrestrial earth through the glowing clouds and starry firmament to the celestial heavens above; and, as we figuratively climb upward, angels are ascending and descending to encourage us along and pick us up when we are down. Our speaker reminds us that as we ascend the ladder of life we elevate ourselves from a narrow, ordinary materialistic focus to a more lofty spiritual horizon.

Steinmetz² says that the present interpretation of the *three principal* rounds (in the lecture in the first degree) is not in conformity with ancient teaching, which attributes seven rounds to the ladder. Not attempting to debate the correctness of the statement, Bro. Cooper wisely proceeds to explain the three theological virtues as Faith, Hope and Charity (or Love), and then picks up the tread from Albert G. Mackie, the Masonic scholar of the 19th Century, who explains the other four virtues as cardinal from the Latin *cardinalis* meaning essential.

Allen Roberts¹ in his book *The Craft and Its Symbols* says of the four cardinal virtues that *Temperance* symbolizes restraint, *Fortitude* symbolizes courage, *Prudence* is a symbol of wisdom, and *Justice*, as it is practiced Masonically, symbolizes equality. Justice, according to Roberts is usually pictured as a blindfolded woman holding scales and a sword. But this is far removed from what Masonic Justice should be. Man should govern his own actions, openly and not blindfolded. His conduct toward others should not be aggressive. He should do what he does because he really wants to, not because he is forced to. The Justice of a Freemason should be unselfish and self-sacrificing.

E. R. Johnston³ in his book *Masonry Defined--A Liberal Masonic Education* argues that Jacob's Ladder was not an original symbol and that it is not mentioned in any of the rituals of the last century. Nor even by Hutchinson in his lecture on the *Nature of The Lodge* where he speaks of the covering of the lodge but says nothing of the means of reaching it.

Jacob's Ladder is said to have been introduced by Dunckerley (appointed Provincial Grand Master of Hampshire in 1767).

Bro. Cooper reminds us that, as the operative Masons and all of the other craftsmen placed their ladders so as to elevate themselves in order to raise the superstructure to complete the edifice. In like manner, others such as firemen and sailors like ascending and descending angels of mercy, perform their allotted tasks in the courageous rescues of human life. Like ancient mariners who climbed the rigging of their tall ships to see beyond the rough seas below shouting instructions to steer the vessel through troubled waters to calm seas ahead, so ought we in a material and spiritual vein, ascend the sunbeams of life to shine as a guide giving light and instructions to all in need.

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The Heritage Lodge No. 730 G.R.C.
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(since previous publication of names of our deceased)*

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September 6, 1998

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*We give thanks for the privilege of knowing them
and sharing in their lives*

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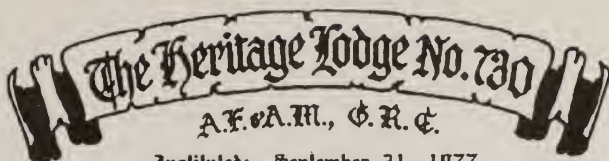
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